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The Right Use of Leisure

When the demands of life on our physical resources are exacting and leisure stintingly accorded, the problem of the use of leisure is very simple, for what little there is of freedom from work in that case will have to be devoted to rest and the rebuilding of the physical forces. Leisure will be turned to a purely recreational purpose. It will be filled with repose and amusement. It is for that reason that the Sabbath under the Jewish dispensation was called a day of rest, and in that capacity it was a great boon for the poor slave and the laborer. The Sabbath was a humane institution and the only concession which religion could wrest from insatiable greed. The emphasis was on freedom from servile work so that the laborer might not be defrauded of the repose which the day of the Lord secured for him and which was so indispensable for his bodily wellbeing. The only problem was that the forms of recreation in which the laborer indulged were not of a degrading nature and benefited him physically and spiritually. Of this also religion took care inasmuch as it provided for activities of an uplifting and ennobling tendency. All in all, however, when leisure was scant its purpose was chiefly recreational.

The situation in our days is a very different one. Leisure has grown abundant and its purpose can no longer be predominantly recreational. On the whole productive work at the present is neither so arduous nor occupies so much time that the remaining hours would have to be spent in recuperative rest or in stimulating amusement. Leisure must serve other purposes also; it must become cultural. It would be monstrous if, when the six hour work day and the thirty hour work week have been established, the rest of the time left to the free disposal of the individual were put to no better use than mere physical recreation and pleasurable amusement. If the abundant leisure rendered possible in our days is to be a real blessing it must be dedicated to a higher purpose. It must become a means of cultural improvement. It must minister to man's intellectual, moral and religious advancement. Only when so utilized will it lift mankind to a higher level of civilization. Between times of strenuous ex-

ertion the savage has long intervals of idleness, yet in spite of these he does not rise to a nobler life but only sinks to lower depths of degradation. Only work humanizes and civilizes man. Idleness is an unmitigated curse. The new leisure, therefore, must be filled with work of some kind, that is with a form of significant activity.

The right use of leisure is a true art, which is tantamount to saying that it has to be learned. If so, it immediately becomes apparent that man must be educated for this very important art. Wideawake educators accordingly demand that training for the right use of leisure in some manner be incorporated in our educational program. Thus Dr. Frank Cody writes: "The first implication for education which arises from the growing amount of leisure is that a much larger share of school time and school energy than ever before should be devoted to developing in children and youth the ability to use leisure time well . . . A second implication for education is that the activities designed to provide training for leisure should be of a highly varied type. With the increasing specialization of industry, the working day of a man or woman is organized around a relatively small piece of life. Good training in the use of leisure must provide ways and means of supplementing the experience of the working day in order that the life of the worker may be well balanced from every point of view."¹)

That the school should fit the child for the proper and beneficial use of leisure is true enough. It constitutes a partial aspect of the task of the school, which is to equip the child in such a manner that it can meet the various requirements of life. But we must not conceive of this training for leisure in too narrow and technical a way. To have acquired skill in one or the other liberal art alone will not ensure the right use of leisure any more than the ability to read will necessarily make a man seek his recreation and pastime in books. Training for leisure must not be isolated from general education lest it degenerate into a futile dilettantism which fosters conceit and leads to a useless frittering away of time. Amateurishness is an unlovely trait and our age already is too

¹) The New Leisure Challenges the Schools, N. Y.

much given to superficiality. Both detract from the seriousness and dignity of life and should not be encouraged. Leisure is not an end in itself, but like work must be subordinated to the larger and more inclusive purpose of life. The span of life vouchsafed to man is pitifully short, and into this brief space of time we should crowd as much worthwhile activity and meaningful performance as we possibly can. Repose can wait but the necessity of achievement urges. Training for leisure therefore must primarily view spare time as an opportunity for fuller self-realization and richer development. It should enable us to attain to the full stature of manhood and the perfect measure of spiritual growth.

A man's attitude towards leisure is an expression of his entire personality, the outcome of his interpretation of life and life's purpose. At the bottom of all training for leisure therefore must be sound character training and the formation of good moral habits. The first step towards the right use of leisure is the will to use it right. Of supreme importance, then, in this respect is a wholesome ethical orientation. An undisciplined character will invariably use leisure for his own undoing. Moral and religious education accordingly is the only solid foundation on which training for leisure can rest.

On the intellectual side training for leisure means the developing of varied and emotionally satisfying interests and the acquiring of wholesome tastes. The man in a narrow way centered on himself cannot get anything out of life and will not be able to make the best of his spare time. Cultural tastes will prevent a man from stooping to low and objectionable forms of self-expression. Of course, education must also impart knowledge of ways in which the individual can give expression to his interests. Hence, the teaching of handicrafts, artistic and other useful activities must enter into the program. But the important thing is that they are attached to live interests and not merely an external and alien adjunct. It is vital that the joy of work and the pride of achievement be again instilled into our generation. Not every one can be turned into an artist, but every one can learn to do something well, and it is the consciousness of fine performance that affords true satisfaction. If possible the leisure activities should be continuous with our vocational activities for in that case the latter will be re-invested with a new significance. Blessed is the man who can surround the drudgery of his work with glamor and inspire the unimportant details of his daily occupation with a deeper meaning. We agree with Mr. Weaver W. Pangburn when he writes: "Training for leisure in the schools is more than instruction in game skills, singing and drawing; it involves the whole atmosphere of the schoolroom; the teach-

er's humaneness and personal recreational life and above all the permeation of education with a less materialistic objective."²)

Training for leisure should preeminently stress active recreation as contrasted with passive recreation. In recreational and cultural activity as in other departments of life self reliance and personal resourcefulness are of the utmost importance. The more richly the mind is furnished and the more widely the range of a man's interests extends, the better will he be able to fill out the time that is not absorbed by his occupational work. Such a man will find something to do without assistance from others. Moreover, active, or if you will, creative recreation, provides keener zest and deeper gratification and supplies habits of independence. The man who always must be amused and entertained by others remains a sadly dependent creature and never attains to the full enjoyment of life. Even reading can degenerate into a mere passive killing of time and become little more than a soporific. That is especially true in our days when the reader does not even exercise any personal choice in what he reads but has his books selected for him by others. Our numerous libraries foster this passiveness in reading, and so reading fails to produce real culture and mental alertness. Reading can be done with a minimum of mental exertion and frequently is done precisely in that manner. But the cultural value of reading stands in direct proportion to the degree of personal activity by which it is accompanied. From all this it follows that training for leisure must not confine itself to the communication of skillful activities but above all must arouse deep personal interests, cultivate tastes for refined forms of enjoyment, give a strong moral orientation to the entire self and touch into life the springs of personal activity. We find in the mental equipment of man a native instinct for exploration and discovery. This instinct can be used to great advantage in his training for leisure. It must be quickened and directed towards his habitual environment which lends itself to engrossing investigations and in which marvelous discoveries can be made.

It goes without saying that the new leisure will largely be turned into social channels. In this direction lie splendid possibilities and magnificent opportunities. Social, civic and political activity is of a highly interesting nature and appeals to most men. Training for leisure will take this fact into consideration and educate men for enlightened and intelligent participation in the life of the community and the nation. Hence training for good and active citizenship will be one of the outstanding features of the program for leisure education.

²) The New Leisure. *Catholic Charities Review*, March, 1934.

If the training for leisure goes beyond the mere imparting of mechanical skill, remains properly subordinated to the general purpose of education, is inspired by a sane outlook on life and keenly alive to moral ideals, it will indeed help to enrich life and contribute to the advancement of civilization.

C. BRUEHL

New Deals, Past and Present

IX.

The world to which Pius XI addressed his Encyclical on the Reconstruction of Society in 1931 was still in the throes of the world war and its aftermath. Unbalanced by so great a catastrophe, a blow to the vaingloriousness of a generation filled with pride over its achievements, men discovered themselves facing the most disastrous economic crisis we have any knowledge of. It was otherwise when Leo XIII, forty years earlier, issued his fundamental declarations on the Condition of the Workingmen. He spoke to a largely supercilious world; Liberalism, although no longer in the ascendance, was still holding the stage and proclaiming itself the champion of human progress in the realm of thought and science, the promoter of discoveries and inventions, of industry, commerce and trade, and international intercourse. Humanity would never again permit the nations to engage in human slaughter; civilization was, in fact, it was claimed, so firmly established that catastrophes, designed by nature, alone were to be feared.

By 1931, the year in which Pius XI published his instructions on the Reconstruction of Society, doubts had arisen in the minds of men regarding the blessings of the existing political and economic order of things, so largely fashioned and developed according to liberal patterns. Already institutions the 18. and 19. century had proclaimed the very embodiment and safeguards of the liberties of a people and good government, were being discarded. Italy had abolished its Parliament and constitutional monarchy was but a shadow in the wake of an all-powerful dictator; the Republic and Reichstag were shortly to be abolished in Germany, while in Russia the Bolsheviks had made short work of the liberal political institutions the Mensheviks had created after the abdication of the last Czar. Even in the Anglo-Saxon world men were discussing the faults and weaknesses of Parliamentarism which had been, but a few decades ago, recommended to Turkey and China as stepping stones to western civilization. Economic Liberalism, from whose roots Capitalism had sprung, had been found wanting long ago by men starting from premises as far apart as those held by distinguished Catholic moralists and sociologists of the 19. century, and, to mention but one name, Karl Marx, the protagonist

of evolutionary materialistic Socialism. The collapse in the fall of 1929 of the proud financial and economic structure, reared under the aegis of Liberalism, and the evident inability of its chief beneficiaries even to set in motion again a system as intricate as the great clock in the tower of the Strassburg minster—which refuses to operate—revealed to an already sorely tried world the serious shortcomings of what had come to be spoken of quite generally as Capitalism. A term to which representatives of different schools of social and economic thought impart different meanings.

So great was the economic calamity, and so far-reaching its destructive influence that the Encyclical "Quadragesimo anno" was acclaimed a new declaration of human rights, the promise of a saner and nobler social and economic order, securely founded in Justice and mindful of the obligations of Charity. It seems inevitable, that from documents of this nature people should extract what suits their fancy and purposes best. Thus, in this case, the paragraphs and sentences referring to the injustices inflicted on the working masses by Capital have been over-emphasized and reiterated, creating the impression that the Encyclical is chiefly a declaration on the economic wrongs afflicting wage workers, to which is added strong condemnation of the greedy rich. It is true, the Holy Father does discuss at some length the wrongs the working masses were made to suffer under the existing economic system; he vindicates the rights of labor to an adequate wage and living conditions compatible with man's dignity and ultimate purpose. The right of the workers to organize must not be withheld, nor must the power of Capital be abused to the disadvantage of the workers. Labor is not a mere chattel, and hence it may not be exploited. It was necessary to set forth considerations of this nature in bold relief and to discuss them at some length. But however important these statements are, they were not intended to merely alarm or spread discontent; they are, as it were, a preamble to the demonstration of the inevitableness of reconstructing the social order. What the Encyclical says about the greed of the rich, their abuse of power, and the injustice and hardships suffered by the workers, does not constitute the burden of this great document. It is the constructive features which give to this pronouncement so great a value and make of it a source of inspiration and guidance to which men will turn in times to come. It is they should be stressed and discussed, together with the principles, drawn from the *philosophia perennis*, and on which a social and economic order, better than the one we know, is to be founded.

Pius XI insists on the organic nature of society and the necessity and obligation of re-establishing the organic form of social life.

Having spoken, for instance, of the "grave disorder", that men on the labor market should be divided into two classes, "as into two camps", and having compared the bargaining they engage in to a battle between two armies, the Pope declares it necessary to apply a remedy to these conditions "as speedily as possible." It does not, however, consist of those economic simples—such as high wages, shorter hours—most men have in mind when considering the betterment of social conditions. The Encyclical declares: "There can be no question of any perfect cure, except this opposition be done away with, and well ordered members of the social body come into being anew, vocational groups namely, binding men together not according to the position they occupy in the labor market, but according to the diverse functions which they exercise in society." Hence, not merely employers and workers should organize, but the members of other professions as well. "For as nature induces those who dwell in close proximity to unite into municipalities," the Holy Father continues, "so those who practice the same trade or profession, economic or otherwise, combine into vocational groups." And these groups are declared to be "in a true sense autonomous," and, "if not essential to society, at least its natural and spontaneous development."¹)

Demands of this nature are truly fundamental to the reconstruction of society in accordance with doctrines of a Christian nature. Pius XI, in fact, fortifies the statements just quoted by the following explanations: "Order, as the Angelic Doctor well defines, is unity arising from the apt arrangement of a plurality of objects; hence, true and genuine social order demands various members of society, joined together by a common bond." With other words, the Holy Father here opposes to the atomized society of Liberalism, the result of exaggerated individualism, an organic social structure, to be composed eventually of estates, not groups, the term adopted by the translators of the English version of this Encyclical. The vocational organizations, while they should of course promote the welfare of their members, must serve the common good, "which all groups should unite to promote, each in its own sphere, with friendly harmony," to quote the document. "This union will become powerful and efficacious in proportion to the fidelity with which the individuals and the groups strive to discharge their professional duties and to excel in them."²) So important are these considerations and so necessary to the great purpose Pius XI has in mind that the subject is even now not dismissed by him. For the Encyclical continues: "From this it is easy to conclude that

in these associations the common interest of the whole group [estate] must predominate: and among these interests the most important is the directing of the activities of the group to the common good." And it is towards this end, let us add, social justice is directed.

Both associations and estates are intended to foster peace in society, without which the ultimate purpose of the Encyclical could not be sustained, even were it possible to attain it. Pius XI declares it to be the primary duty of the State and of all good citizens "to abolish conflict between classes with divergent interests and thus to foster and promote harmony between the various ranks of society." As a means towards this so important end he demands the "reestablishment of vocational groups." The very condition of the society of the present calls for social legislation intended to bring about this important postulate of social reform. For, says Pius XI, "society today still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other and consequently prone to enmity and strife."³) A condition entirely opposed to the Christian ideal of society, a body composed of many parts functioning harmoniously for the common good. But just as "the unity of human society cannot be built upon class warfare"—a chronic condition, let us add, for over a hundred years dominated by Liberalism—"so the proper ordering of economic affairs cannot be left to free competition alone."⁴) It cannot be, the Holy Father asserts, "the ruling principle of the economic world." The "free rein given to these individualistic principles" has proven disastrous, indeed. To such an extent, in fact, that its very beneficiaries abandoned it whenever doing so promoted their own interests. Trusts and international cartels were inaugurated with the intention of preventing corporations and individual entrepreneurs from ruining each other. The very advantage obtained through the elimination of competitive strife was, however, used at once to the disadvantage of the consumers, and not infrequently also of the workers and other employees of these monster concerns. The Encyclical speaks, therefore, of an "economic supremacy which within recent times has taken the place of free competition," and which cannot be permitted to go unchecked. "For this is a headstrong and vehement power which, if it is to prove beneficial to mankind, needs to be curbed strongly and ruled with prudence."⁵) True to the principle announced in a previous paragraph of this chapter of the Encyclical, that "men may choose whatever form [of economic organization] they please, provided that both justice and the common good be taken into

¹) Forty Years After. N. C. W. C. ed., p. 27.

²) *ibid.* p. 28.

³) *ibid.* p. 27. ⁴) *ibid.* p. 28. ⁵) *ibid.* p. 29.

account," Pius XI condemns neither trust nor cartel; he does not require they should be destroyed in order that society may be reorganized. Let their power be curbed and their effectiveness be made to serve the common good! "It cannot, however," the Encyclical at once adds, "be governed by itself." Recourse must be had to "more lofty and noble principles." They must be sought, therefore, "in order to control this supremacy sternly and uncompromisingly; to wit, social justice and social charity."⁶)

In truth, it is declared necessary that all institutions of public and social life must be imbued with the spirit of justice, "and this justice must above all be truly operative." For the attainment of this end there is needed "a juridical and social order able to pervade all economic activity." The soul of this order should be social charity, as it were, the Encyclical asserts, but unfortunately this statement has not attained the popularity of the rarely correctly interpreted term "social justice". "And the duty of the State will be, finally, to protect and defend this juridical and social order effectively," says the Encyclical in the same place, adding: "This task it will perform the more readily if it will free itself from those burdens which are not properly its own." A significant statement, worthy of serious thought at a time, when the tendency prevails to impose increased responsibilities on public authority, not infrequently under the pretext of "socializing" what had better remain in private hands.

This fundamental reform should be applied to the condition of individual nations also. The solidarity of the human race demands that all nations cooperate with each other for the good of mankind, even as the citizens of a nation are held in justice and charity to labor harmoniously for the common good. "It would be well if the various nations in common counsel and endeavor strove to promote a healthy cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help."⁷) An opinion strangely at variance with economic nationalism, bent on sustaining a people in proud self-sufficiency, although this is neither an attainable nor even a desirable end.

The finale of the Holy Father's instructions on these so important subjects is reached in a passage of surpassing significance:

"If then the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus re-established, it will be possible to say, in a sense, of this body what the Apostle said of the Mystical Body of Christ: 'The whole body being compacted and fitly joined together, by what every joint supplieth, according to the opera-

tion in the measure of every part, maketh increase of the body, unto the edifying of itself in charity' (Eph. IV. 16.)."⁸)

It is thus Pius XI opposes a Christian concept of Society to the reality fashioned according to the doctrines of liberalistic individualism. He vindicates the organic nature of society and points out, on the one hand, the errors responsible for the present agitated condition of the social and economic order and, on the other, the remedies of a fundamental nature to be applied to a sick society. Not intended merely to alleviate or cure the more flagrant evils existing in the social or economic order of the present, but directed towards no less a purpose than this: The reformation and reconstruction of society!

Such is the momentous problem we are faced with; to overlook or minimize that part of the Encyclical "Quadragesimo anno", dedicated to its discussion, is to do this great papal document a decided disservice.

F. P. KENKEL

Property Among the Ifugaw

I.

The manner in which the Ifugaw society is governed by laws based on tradition, interpreted by go-betweens and maintained by public opinion, has been demonstrated in a previous article.¹) In the present instalment we shall consider the most important of these laws binding all members of the society which the people form. These laws or customs (the terms, as we stated, are synonymous in this instance) may, on the whole, be classified under two headings, namely "Property", the subject of the present article, and "Disputes", which shall be treated later.

The division of property into movable and real property is entirely *sine fundamento in re* among the Ifugaw; nevertheless these people distinguish very clearly between kinship property, family property, and personal property. And this distinction is adequate, although the Ifugaw do not employ these terms to designate the various types of possessions.

A variety of property holdings is recognized, such as land (residential lands, ricefields and forest-lands—not, however, sweet-potato fields, which are not properly owned but held in tenancy as long as they produce, after which they are abandoned), houses (and granaries) and heirlooms (precious rice-wine jars, gongs, jewels, necklaces or gold earrings) which are not owned exclusively by the individual possessing them, but also secondarily by the relatives of the owner and of his wife (or, if the wife is

⁸) *ibid.* p. 29.

¹) Legal Administration of a Primitive Society: The Ifugaw. C. B. and S. J., Dec. 1934.

⁶) *ibid.* p. 29. ⁷) *ibid.* p. 29.

the owner, of her husband). For which reason we designate them as kinship property.

The domestic animals (chickens, pigs) are not really owned by an individual but by the family, the rights of husband and wife being equal; moreover, the parents of either husband or wife are in a certain sense secondarily entitled to such possessions: we term these family property.

Finally, there are certain objects (baskets, tools, clothing, money, etc.) which are owned exclusively by an individual, whether it be the husband or the wife or a child. If perchance other members of the family or kin happen to become owners or users thereof, this will be due merely to an act of kindness: hence these possessions are personal property in the strict sense of the term.

That this triple distinction is based upon reality is proved especially when property is transferred either by inheritance or purchase.

Among the Ifugaw, wealth consists primarily of kinship property, especially ricefields, and secondarily of family property, or the pigs and water buffaloes or cows. No matter how many implements, utensils or other articles, or even money (personal property) an individual may possess, he cannot, because of it alone, be termed a wealthy man. Money is still regarded as something very useful indeed but not essentially necessary, something even the wealthy can do without, just as in the civilized world any one can go without an *objet de luxe*. Pigs and water buffaloes, or cows, although not absolutely indispensable to an individual to enable him to be counted among the wealthy, are regarded highly, for it is with such domestic animals that kinship property can be purchased and wealth displayed at great feasts or sacrifices. Moreover, these animals can be loaned at high rates of interest to others in need of them, for instance for sacrifices to be performed for the recovery of a member of the family from illness. Nevertheless there are wealthy Ifugaw who possess nothing but a large volume of kinship property, or no other wealth than extensive ricefields, which latter represent property of the first class, excelling all other in value.

In every valley there are a few wealthy families who own ricefields producing more than these families can consume; their wealth is, however, not excessive. The ricelands are fairly well distributed among the population. However, the great majority of the people of Mayaw, in fact, almost all of them, fail to obtain sufficient rice to supply their needs for the entire year; but this is due not to possible excessive wealth of the rich but rather to the inadequacy of the rice-lands as a whole. Only the poorest of the people lack rice-lands altogether, and this group is not very numerous. Moreover, it must not be forgotten that all may

have their sweet-potato field if they are not too lazy to work, for the uncultivated mountain slopes are entirely at their disposal.

For these reasons the present depression does not seriously affect the Ifugaw; their chief difficulty arises from the circumstance that they find it hard to obtain money with which to purchase more and better clothes, more chickens or pigs, and whatever else they might desire; as it is, they must work all the more diligently to secure such objects. These hard times are perhaps a blessing for the male population—for it is the men who earn money, and they on the whole, are not very exemplary as far as application to work is concerned.

Property is transferred by inheritance or purchase. Personal property can scarcely be said to be inheritable in the strict sense; objects of all kinds are rather transferred along with the kinship property of which they are virtually integral parts. Thus baskets, kettles, pots, and other utensils and implements used daily are passed on to the new incumbent of the house, if this is given as an inheritance; furthermore, many of these articles are of such slight value that the natives pay scarcely any attention to them as objects of inheritance, an additional reason being that they are readily broken or destroyed or at least rendered unfit for use. An exception, however, should be made with respect to necklaces, earrings, and the like, which, though strictly speaking inheritable, nevertheless, because of their comparatively scant value, are commonly not regarded as heirlooms; they pass from parent to child just as kinship property (regarding which we shall have something to say later) does, or, rather, they are presented by parents to the spouses of their children as wedding-gifts. Family property, likewise, is generally not transferred by will: in almost all cases (for the number of those owning many pigs is very small) the animals are sacrificed for the benefit of the marrying couple or the deceased parent, and it is only when the holdings are exceptionally large that they are transferred to the children at the death of the last surviving parent.

Personal property is sold according to the owner's discretion; family property may be sold by either the husband (this is the common procedure) or the wife, though the consent, not necessarily explicit, of the other spouse is always required. These sales are practically exchanges of one thing for another, but they are by no means arbitrarily conducted; nor does money enter frequently into the transactions. Everything has a more or less fixed value, established by comparison with a sort of standard, which is the bundle of rice. When sold or purchased, the bundle of rice may have a fluctuating price, since it is comparatively cheap after the harvest and dear after it has become scarce. But as a standard for all other

purchases, the bundle of rice is given a fixed value, namely that placed on it immediately after the harvest. Estimates are made thus: 1 earthen cooking-pot has the value of one bundle of rice; 1 knapsack is worth 5 bundles of rice; 1 ordinary hen also 5 bundles of rice. Although chickens and pigs, according to size, are considered as worth so and so many bundles of rice, they may also be regarded as secondary terms of price comparison: thus 1 ordinary pig may be worth 10 hens, 1 rice-wine jar, of minor value, 2 small pigs, and so forth.

Inheritance and purchase of kinship property are more complicated than other transfers, chiefly because the secondary owners, namely the relatives of the owner or the tenant, also have an interest in them.

Kinship property is transferred to the children at the time of their marriage; if the child marries before having attained the age of puberty, the property is assigned to it at marriage, but not transferred until the child goes to live in a separate house with its selected spouse. As a result of these assignments and transfers, parents are left without any property after the last of their children has married, although they may acquire property for themselves after that time. The various kinds of property are distributed in such a way that the elder children, regardless of sex, inherit more than the younger, even if the parents run the risk of having nothing left to transfer to the youngest of their children, which frequently happens; however, they will always endeavor to give something to each child, and therefore strive to acquire property to the extent of their ability; but it must be stated that in practice it is almost impossible to do this in many cases, no matter how eagerly the parents may wish to do so.

If a married couple remains childless, their possessions return to their respective nearest blood relatives in such a way that the last surviving spouse retains only his or her own possessions, and about one half of those the couple acquired while married; at his or her death these are divided among the respective relatives. If there are no near relatives (brothers or sisters, nephews or nieces, first, or even second, cousins) of either of the childless spouses, the possessions are divided among distant relatives in such manner that those who can provide the greater number of pigs or implements, utensils, other commodities, etc. (blankets, clouts, rice, rice-wine) to be sacrificed while the deceased sits in the death-chair, or to be offered for the benefit of the dead at burial, receive more than those who provide less, while those who can offer nothing of this kind receive nothing, notwithstanding their relationship. The arrangement seems to resemble a kind of contract: *do ut des*.

The heirs are not obliged to pay the debts of

the testator before they actually come into possession of their inheritance. This custom is very helpful in a society in which almost everybody is burdened with debts, passive as well as active, or credit. Debts or credit are therefore inherited in the same manner as property and distributed among the heirs in the same proportion as the various possessions; but only after the death of the testator, unless the debts (active or passive) involve real property. It may happen, for instance, that a child inherits a ricefield, purchased by its parents but not completely paid for; in such case, the heir to the field inherits, at the time of its marriage, the debt burdening the particular field.

It appears, then, that the transfer of kinship property is a matter pertaining strictly to the family, namely the parents in ordinary cases, and other relatives in exceptional instances. Transfer of kinship property by purchase concerns not only the buyer and the seller but also the relatives of both parties. This results from the fact that the relatives are, or become, co-owners of the property and are consequently entitled to a part of the purchase price or, on the other hand, incur the duty of helping the buyer to pay the purchase price by lending him some of the animals or articles required for that purpose. Moreover, the husband, or wife, of the purchaser and the seller are, or may become, co-owners, although improperly (since they do not belong to the same kin) and conditionally (for the relationship lasts only as long as the marriage, which frequently is not a very stable union, endures); the relation is nevertheless very real, since it may extend even to relationship with the children, that is with those who presumably will inherit the property.

FRANCIS LAMBRECHT, C.I.C.M.

Native Court and Prison Reform

South Africa is slowly awakening to the fact that far too many Natives are being arrested and sent to jail, for technical or non-criminal offenses, and made into habitual criminals. To begin with, the Natives are bewildered by the maze of laws and by-laws, rules and regulations by which they are hedged in. According to the prevailing European sentiment, many Magistrates have displayed a tendency to severity whenever Natives were brought before them, for they believed it necessary to "keep the Native in his place." On the other hand, in the higher courts, with a few notable and deplorable exceptions, justice is usually meted out without color favor or prejudice. There are scores of cases in which Natives, arraigned in the lower courts, have been unjustly convicted and harshly sentenced. The cases of miscarriage of justice in the magistrates-courts have been notoriously frequent, and until recently it

seemed to be the rule to inflict the maximum penalty on the unfortunate Native caught in the meshes of the law.

The following case reflects the attitude of Whites in South Africa towards Natives in this matter. A Public Prosecutor in the Transvaal one day said in a luncheon speech, he would rather ninety-nine innocent Natives were convicted and sent to jail than that one guilty Native should escape the penalty of the law. And it is such people administer the law!

The fines imposed on Natives are mostly quite beyond the ability of the ordinary man to pay. In imposing fines, no distinction is made between white and black, only in some cases the Native is fined far more heavily than the white man. But while an ordinary Native earns one or two shillings a day, the white man receives twenty. Therefore a Native may have to work an entire month to pay a fine which the white man is able to pay with the wage of one or two days. Natives working on farms receive the poorest pay, sometimes only ten shillings a month. A Native farm laborer who was late for the roll call one day was fined twenty shillings! Sometime last year a Native in Johannesburg was sued for the recovery of a debt of thirteen shillings. The cost of the action amounted to eight pounds (\$40.00).

Since the Natives are unable in most cases to pay the imposed fines, they must go to prison. About 200,000 Natives are admitted to prison annually, and more than half of them for a term of one month or under, imposed for trivial offenses. Now while most of these Natives are not criminals upon entering prison, they are made criminals inside the prison walls through contact with real, hardened, habitual criminals. In such fashion nearly all are irreparably ruined by serving a period in jail, and the character of the Native population is being steadily undermined, ultimately to the great detriment of the white section of our people.

For the Natives it is no longer shameful to be sent to prison, because the methods referred to have killed the fear of public opinion. Natives are rather proud of some crimes and of being imprisoned, for they appear as martyrs to their own people and do not lose moral prestige with them.

The cause of this state of affairs must, to a great extent, be sought in excessive legislation and the multiplicity of statutory offenses created by bureaucrats, who have a pathetic faith in legislation as a cure for all ills. Under conditions such as these, it is well nigh impossible for any Native, living in a town or city, to escape putting in his appearance in a Magistrate's Court at some time or another, charged with a criminal offense.

An attempt is now being made to deal with offenders less harshly than has been the custom; Magistrates have been instructed to exercise

leniency when sentencing Natives charged with petty transgressions, to impose fines in accordance with the triviality of offenses and to make a freer use of the suspended sentence. Those in charge of the administration of the criminal law are also advised to give attention to the great advantage the First Offenders' Act offers.

P. BERNARD HUSS, R.M.M.
Maria Zell Mission, Natal

Monopoly Reaping the Harvest

While railing at those "greedy men" who rob the people of their sustenance—and it would seem that only the rich are greedy!—the mass evidently has entirely lost sight of the possibility that monopolies may at this very time be reaping a harvest.

Portland cement, as of Northampton, Pa., cost 90 cents a barrel in the month of October, 1913; in the same month of the present year, and during the four previous months, it sold at \$1.65 a barrel. This is only 10 cents less than the price quoted for October, 1928, according to the "Table of Commodity Prices," a feature of *The Index*, published monthly by the New York Trust Company.

Why should a barrel of cement cost 75 cents more in the depression-year 1934 than it did in 1913, when the country was reasonably prosperous? The raw material has certainly not become scarcer in the course of these 21 years; possibly wages are higher in this industry at present than they were 20 years ago, but they alone cannot account for the difference. In all probability, the present price of cement is the result of monopolistic legerdemain. Competition has evidently been throttled in the cement industry; were it subject to the conditions existing in the copper market, for instance, there would be a different story to tell.

According to the same source a pound of copper (refined) sold for 16.54 cents in 1913 and for 15.75 cents in 1928. Now what is the prevailing copper price at the present time? 8.75 cents, the result of the depression and the inability of certain producers to dictate prices. "Until early in 1913 Copper Exporters, Inc., dominated by United States producers," we read in the *Economist*, "succeeded in maintaining the price of copper at a level altogether out of relation to the costs of low cost producers." In consequence, new copper deposits outside of our country were exploited with the result that the proportion of world production mined in the United States declined from 46½ per cent in 1929 to 17 per cent in 1933!¹) In this case greed defeated its own end. Copper Exporters, Inc., suffered an ignominious debacle. And had it not been for the imposition of a prohibitive import duty by our country, their rout would

¹) The Control of Raw Products. Nov. 17, 1934, p. 912.

have been even more complete, the *Economist* declares.

Monopolistic control of cement prices is further indicated by the evident futility, on the other hand, of all attempts on the part of the Federal Government to raise the prices of farm commodities to their former level. Cotton, for instance, brought 14 cents a pound in 1913; despite acreage control, the price last October was only 12.55 cents. Hides of native steers, heavy, brought 19.88 cents per pound in the Chicago market 21 years ago, and not even half as much in October, 1934, or 9.50 cents a pound! The discrepancy between the price of calf skins, as of October, 1913, and 1934, is even greater: 11.75 cents a pound.

This difference is not accounted for by the killing forced upon farmers last summer by the lack of water, pasture, and feed. Because, even in June, ere the drought had made itself felt, calf skins were sold for no more than 10.50 cents a pound, as against 21 cents in 1913. Wheat alone is now better off than it was in 1913, due to an extent to the drought and short wheat crops the world over.

F. P. K.

Warder's Review

War Psychosis

An apophthegm, the truth of which should be apparent to all those in whom linger recollections of the years 1914-1918, has for its author Professor Robert J. Bonner:

"No people are normal in war."¹)

Not alone the World War, so much more terrible than were armed conflicts of former times, but every more serious clash of arms proves true the assertion. Jingoism afflicts the popular mind once war threatens; psychosis results from rumors regarding actions of the enemy, accounts of victories and defeats, and, unfortunately, from propaganda intended to inflame the passions of the masses.

The revelations of men, who were engaged during the war in raising to a high pitch of frenzy hatred of the enemy, make sorry reading. They make one fear for the future of civilization; the ruins of ancient cities, once so glorious—we have in mind especially the fate of Selinunt, Girgente and Segesta in the Island of Sicily—warn us that men blinded by fear and hate are capable of laying waste Paradise even.

The Infamy of the Fifth Estate²)

The character of the daily press of more countries than one is delineated by an editorial writer speaking of Lord Riddell, who died late

in the fall of the year just past. This influential newspaper owner would be remembered, says the *New Statesman and Nation*, as the shrewd author of diaries and "as the founder of the greatest circulation, we suppose, in the world." Obtained, let us add, by means and in a manner so well known this side of the Atlantic. For the editorial continues:

"The success of the *News of the World* was the result of Lord Riddell's early realization that it was possible to take a Sunday paper into every village at an earlier hour than proprietors had hitherto imagined and that a very large part of the British public would find crime and sex (sentimentally and discreetly written up) the most suitable reading for Sunday mornings."³)

Such is the "free press" today—uncensored and unshorn—upon which men not so long ago relied for instruction and guidance! The defender of truth and justice, the promotor of education and culture! Truly, the only educative function the daily press can possibly be performing today is to destroy gradually the faith in that fetish—printed opinion!

The Bane of Inferior Goods

The high cost of production, excessive cost of distribution, and unsatiable desire for change, luxuries, pleasures on the part of consumers is responsible to an extent for the prevalence of consumable goods of an inferior quality in the market. While this condition benefits finance-capital, it compels the masses to live from hand to mouth. But it is not merely consumable goods which lack quality; the durable goods industry too is guilty, although to a lesser degree, of turning out products of inferior quality. The very shingles used to cover the roofs which shelter families of moderate or meagre means no longer hold up as did those of former days. To quote a historical instance in proof: According to the report of Superintendent Dodge, of Mt. Vernon, published in May, 1914, Washington's Mansion had been reshingled only twice between 1743 and 1913. This occurred in 1785 and 1860. The shingles employed in the last complete repair were hand cut from cypress and of the same size as those used in 1743.⁴)

It were well for those who, in the course of the last few years, have accustomed themselves to rant over the greed of wealth to remind consumers that it is a principle of Capitalism to increase consumption by accelerating changes and extending beyond reason the wants of the masses. This is frequently accomplished at the cost of a class of consumers, who can ill afford to pay for shoddy and other wares of an inferior quality. It is just these simple truths the masses must learn if the ideal of sound Christian sociology, the rehabilitation of the proletariat, a demand of "Quadragesimo anno," is to be attained.

¹) Aspects of Athenian Democracy. Berkeley, Cal. 1933, p. 154.

²) Napoleon indicated his opinion of the power of the press by applying to it this term.

³) Loc. cit., Dec. 8, 1934, p. 815.

⁴) Quoted in Washington despatches of May 18, 1914.

A Selfreliant Institution

To a generation of Americans, large with the belief that the Federal Government should assume the role of national manager of every possible human activity—except that of indulging in the “good things of life” and enjoyment of pleasures—and become the provider of everybody, the Royal National Life Boat Institution of Great Britain must seem a challenge to State power. Because despite the inclusion of the word royal in its title, the organization, founded in 1824, is conducted as a private charity, supported entirely by voluntary contributions. And although a million dollars a year are required to conduct its so humane and necessary activity of saving victims of shipwreck from drowning, it has during all these evil years since 1914 continued its splendid work unaided by gratuities which help to establish a national deficit. The institution has, let us add, saved 63,712 lives at sea.

With this British organization for an example, the Germans organized a similar society, Deutsche Gesellschaft zur Rettung Schiffbrüchiger, and it has served the purpose it was founded for with a degree of efficiency not surpassed even by its distinguished prototype. But the totalitarian State has by this time probably swallowed it.

Socialism, Communism, Fascism, these three are intolerant of all institutions—including even the family—which in any manner whatsoever exercise initiative and authority. Those promoting actively centralization of political power in our country, largely synonymous with the extension of Federal power, are, in as far as they may be called leaders, deliberately driving the Nation in the direction of the extremes referred to. In practice, we have even now made this our maxim: “All for the people, and nothing through the people!”

The Twilight of Parliamentary Government

Most of the leading nations of the world, including our own, are at present engaged in liquidating the principles and institutions rooted in the political and economic philosophy of the 18. century. Some have proceeded to the extreme of Fascism—Italy for instance—while others—notably Russia—have drawn from the doctrines of Liberalism conclusions of an appalling nature. One of the institutions dear to the doctrinaire of the past one hundred and fifty years, parliamentary government, has, in consequence, been abolished in several countries. It is still permitted to exist in others, on which it was likewise imposed, although its impotence is of common knowledge.

Liberalism throughout its history committed the error of considering doctrines and institutions dear to it, and which were supposed to

have their origin in the laws of nature, as applicable to all peoples, times and conditions. Less than a quarter of a century ago the introduction of a Parliament in such countries as Turkey and China was hailed as a further token of the progress of mankind, in spite of the sad experience of nations such as Italy, Spain and Austria with parliamentary government. And although entirely unsuitable to the conditions and circumstances of Russia, the liberal Bourgeoisie and moderate Socialists, led by Kerensky, really thought it possible to remake the country with the aid of a Parliament and other mannikins of a western nature after the Tsar had been deposed.

Farseeing men had long ago perceived the folly of believing institutions, beneficial in such countries as England and ours—where they had a historic development—adaptable to all nations. However, the liberal doctrinaires were an arrogant lot, possessed of a blind faith in their remedies, which brooked no interference. It is doubtful if even today, in the face of a catastrophe, the extent of which over the world is without parallel in the history of the human race, any of their kind would admit that parliamentary government is but one of the forms of representative government, and certainly not the fairest, nor the most efficient.

Contemporary Opinion

Liberalism, long in the ascendancy, has for the last 50 years been asserting with special emphasis its complete divorce from the supernatural and moral order. It has ridiculed the divine order and has denied the divine law.

The fatal mistake of both [Liberalism and Capitalism] has been the rejection of the spiritual. In their philosophy men need no spiritual motives! There is no necessity of religion, no need of God! Liberalism and Capitalism have attempted to substitute for the charity of God an empty philanthropy which has carried them on, but which cannot sustain them on a permanent basis even in normal times, much less in a world crisis.

MOST REV. JOHN T. McNICHOLAS,
O.P., D.D.,
Archbishop of Cincinnati¹⁾

If President Roosevelt thinks that the recovery program produced by the Hutchins commission is practical politics, we should soon see a break away from the vicious spiral set up by the Presidential policies at the time of the London Economic Conference... The commission of inquiry has taken wide and impartial coun-

¹⁾ From sermon delivered in St. Louis Cathedral Dec. 20, at the Golden Sacerdotal Jubilee of Archbishop John J. Glennon.

sel. It now proposes a reversal of the policies of economic nationalism by action "as rapid and dramatic" as possible....

The significant and important point about this report is that it echoes the recent French Governmental admission that policies of economic isolation have everywhere failed, and that the way to national recovery lies through each leading nation adopting an internal policy designed to promote the interchange of goods and services.

Time and Tide¹⁾

The American Federation of Labor on Thanksgiving Day was put in a hapless position, indeed, considering the traditions of hope and good cheer associated with the day, when it could not support the recent optimistic press splurges about signs of returning good times (again!), and instead stated:

"We are entering the winter of 1934 with over a half million more out of work than we had at this time a year ago. Our estimates show 10,671,000 without work in industry in October, 1934, as compared to 10,122,000 in October, 1933."

Although the present depression started for many sections long before 1929, it is now five years and a month to the day when the collapse "officially" began with the stock market crash of that year. Quite a few people still have incomes and resources to wait patiently—or blindly—for the return of the lost prosperity. In those five years, however, many have also come to the conclusion that the old prosperity was fool's gold after all, and that security from now on can rest only upon something more humane and orderly than the old system of grab which has now left us stranded.

The Co-Operative Builder²⁾

The recent growth of protectionism, aided by quotas, subsidies and restrictions of the right to produce, opens up a prospect that must fill everybody with the gravest apprehensions, and we have now reached a point where the details of trade policy must be subordinated to a broad survey of the general development into which unrestricted demands for government interference are driving our economic and constitutional life and indeed our whole civilization....

The Geneva conference of 1927 advised the world to adopt a policy of Freer Trade. Had this recommendation been carried through, it is quite conceivable that the world's economic life would have adjusted itself gradually to the new conditions and that it would have been possible in this way to avoid a general catastrophe. When, however, the destruction of the world's monetary system was added to the previous difficulties the process of natural healing was broken off, and the world was thrown into the

most violent economic crisis it had ever experienced....

Economists did not cease to point out the true cause of the depression and the futility of trying to mend it by protectionist measures, which might conceivably give some temporary relief to this or that branch of home production, but which in the long run and for the national economy as a whole—not to speak of the world at large—must have completely destructive effects. Politicians as a rule did not pay any attention to such warnings, being too much occupied with pressing everyday troubles.

So a strong protectionist movement spread over the whole world.

PROFESSOR GUSTAV CASSEL³⁾

One of the essential conditions to which a genuinely Christian State should conform is that it should have a Corporative character. It is thus a distinct entity, separated from individualistic Liberalism on the one hand and from Communistic Socialism and State Capitalism on the other. Too often those who favor the Corporative State are denounced as "Fascists," but this is a mistake, for there is no necessary connection between a Corporative State and a Fascist State. This error is sedulously fostered by the Communist agitators, because they see in the Corporative State a possible solution of the present world crisis, and because the Corporative State is in essential opposition to the Marxian axiom of unrestricted class-warfare....

It is the ideal of the Pope that genuine Trade Unions should help to build up and to restore a new social order, an order based upon unity, justice and charity rather than upon hatred, distrust and mutual suspicion. In the new social order, the organic concept of the State is realized in practice by the creation of professional corporations, including both employed and employers, which enjoy a large measure of autonomy in their own sphere. In the new social order, the class warfare extolled by Marxian and Socialist doctrinaires finds no place. Lock-outs and strikes become illegal; the old organizations, that sprang up in an era of class antagonism, are modified, transformed, or even abolished, and masters and men are united under Christian leadership in a conscious unity of effort for the common good. Such a noble concept, so profoundly different from the present state of affairs, is hated and feared by the anti-Christian and secularist leaders of Socialist movements, who find a profitable employment in making capital out of the very real grievances of the workers....

FR. EDMUND, C.P.
in *The Cross*⁴⁾

1) London, Dec. 1, 1934, p. 1526.

2) Editorial. Dec. 1, 1934, p. 4.

3) Eminent Swedish economist. "From Protectionism through Planned Economy to Dictatorship." London, 1934, p. 6-8.

4) Dublin, Sept., 1934, p. 179.

CATHOLIC ACTION

The international association of Catholic students, known as Pax Romana, will conduct its fourteenth congress at Prague (Bohemia) and Bratislava (Slovakia) between the first and eighth of September of this year. The program includes a pilgrimage to Stara Boleslav, the chief sanctuary of the Blessed Virgin in Bohemia.

The theme of the congress is: "The New Man in the New Epoch." This problem will be discussed especially with regard to the religious life of students.

A year ago a small society was formed at Prinknash, England, and adopted the title of "The Company of St. Joseph." The members are Catholic artists and craftsmen whose aim it is to devote their talents and energies to the restoration of liturgical art in the Church in England, very much on the lines of the French Société de S. Jean and L'Arche.

The means to be adopted are those of prayer and assistance at the Liturgy, study and the mutual exchange of ideas and criticisms. The Company is concerned to produce and supply good liturgical works at a reasonable cost, and hopes soon to be in a position to offer cheaply statues and pictures, of good design and workmanship.

A National Association of Catholic Ex-Servicemen is being formed in Great Britain as a result of the ex-combatants' Pilgrimage for Peace to Lourdes. Archbishop Williams, of Birmingham, who led the British contingent on the pilgrimage, has consented to become its first president. The Army Bishop for the time being is to be the chairman of the association.

It was the present Army Bishop, Msgr. Myers, who suggested the formation of the association at the farewell service at the grotto before the British pilgrims left Lourdes for London. The prelate was urging the pilgrims to perpetuate the spirit of the pilgrimage for peace. He explained that while their French colleagues remained members of their ex-combatant associations, they were united under Catholic auspices. He invited them to consider forming among themselves a similar society.

Father Dempsey's Hotel for Workingmen, opened in St. Louis December 15, 1906, recently concluded the 28th year of operation. When first established, the institution offered lodgings for 55 men; at present it is equipped with 261 beds. A fee of 15 cents per night is requested of lodgers able to pay; a number are carried as charity cases.

Since opening the Hostel, intended to shelter seasonal laborers and other casuals, chiefly during the winter season, Msgr. Timothy Dempsey has established in addition a Day Nursery in St. Patrick's parish, which is under his care, a Hotel for Working Women, and a free lunch room, which began operations in November, 1931. On the anniversary day of the men's hostel, the lunch room, a separate institution, issued 1428 meals to the poor. A contemplated charity, a lodging house for Negroes, has not yet been realized.

DISTRIBUTION UNDER SOVIETISM

At the recent Congress of the Communist Party, Mikoyan, Commissar of Food Supplies, admitted that the Soviet system of distribution had failed. Lower grade Soviet workers are paid 92 roubles a month. How far will that go with butter at 8 roubles a pound, sugar at 4½ roubles a pound, tea at 8 roubles a pound and meat at 2.2 roubles a pound?

Bread is rationed. The peasant receives 88 roubles a ton for wheat, but wheaten bread is sold in the shops at 2 roubles a pound. Thus bread costs 30 to 40 times what the State pays for the same weight of grain.

DESTITUTION

The debacle of the liberal system both in the political and the economic realm can hardly be gainsaid. Thus, for instance, the number of persons in receipt of poor relief on a specified day in October of 1934 in the 47 principal areas of England, Wales and Scotland was 867,225, or 1.4 percent more than in the previous month, and 10.6 percent more than in October 1933, according to the *Ministry of Labour Gazette*.

Whilst in England and Wales the increase was only 1.6 compared with a year ago, in the four areas in Scotland the increase was 47.8 over October 1933. There were large increases in the number of outdoor recipients in Glasgow and Aberdeen. Hence, the reported decrease in unemployment cannot have been real. Some of it has long been suspected to be a transfer of responsibility from one department to another, and this report rather confirms the suspicion.

UNDERCONSUMPTION

The Department of Agriculture has estimated that if each person in the United States were to have a "liberal" diet, containing all the necessary elements of nutrition, it would be necessary to increase the 1929 production of milk by 53 percent, of butter by 108 percent, of leafy green and yellow vegetables by 79 percent, of citrus fruits by 84 percent, and of eggs by 43 percent. Some additional production of lean meat is also indicated, though there could be a substantial decrease in the output of the cheaper starches and fats.

To meet the full food requirements of the American people would require approximately 40,000,000 acres more than were utilized in 1933. Curiously enough, while the government itself was putting out the statistics showing this shortage, the Agricultural Adjustment Administration was engaged in a plan for a further reduction in acreage of precisely this amount—40,000,000 acres.

In the other spheres of our national economy the deficit of production is even more appalling. For instance: A large but unknown proportion of our houses are unfit for human habitation. This is true not only in the cities but also in mining communities, mill villages, and agricultural regions.

THE AGRICULTURAL SITUATION

A special Balkan Number of the *Europäische Revue* (Deutsche Verlags-Anstalt: Stuttgart-Berlin) contains an essay by G. Tasca, former

Rumanian Minister of Commerce, at present Professor in the Bucharest Commercial College, on the "Economic Situation of Rumania." Largely an agricultural country, it is suffering the consequences of a phenomenon which harasses the farmers of our country as well: the disparity between agricultural and manufactured commodities always unfavorable to the agriculturists.

This essay gives the data of Rumania's imports and exports, establishing the fact that during the period from 1929 to 1933 the quantity of agrarian produce exported from Rumania and the value of the same showed the following unfortunate development. Whereas in 1929 Rumania had to export 6.5 tons of commodities for every ton of goods imported by her, by 1933 the quota of exports had risen to 15.4 tons per ton of imports; and, whereas in 1929 the value of every exported ton was 4,100 lei and that of a ton of imported goods amounted to 29,000 lei — i. e. to six times the value of a ton of exports, — in 1933, on the other hand, the value of every ton exported was only 1,600 lei, while that of every imported ton was 26,000 lei — i. e. sixteen times the value of the same quantity of exports.

It is to this circumstance Tasca attributes the ruin of Rumanian agriculture. In 1929 the annual value of the national income represented a sum of 11,546 lei per head of population; by 1933 the quota had sunk to 5,327 lei. The result is that the purchasing capacity of the Rumanian peasantry declined to the lowest possible level.

THE END OF LAISSEZ-FAIRE

After an exhaustive investigation lasting six months the New Zealand Dairy Commission has presented a comprehensive survey of the dairy industry, with far-reaching recommendations, reorganization, and control. The Commission states that the critical price position has been brought about through flooding the United Kingdom market by dumping subsidized products from the northern hemisphere and Australia and the increase of the supply from New Zealand.

Only a negligible number of farmers (says the report) can meet expenses and provide any interest surplus if prices are substantially lower than during the past two seasons. A thorough reorganization of the internal control of the industry is recommended, including the establishment of a reconstituted Dairy Produce Board, with half the members nominated by the Government and possessing wider powers, covering instruction, research, production, manufacture, and marketing. The Dairy Board would be empowered to rationalize the local butter marketing and to effect economies, but not to subsidize export or to exploit local consumers.

The appointment of a permanent Commission of Agriculture to advise the Government and coordinate the activities of the various produce boards is also recommended.

CRIME

In former centuries ships were frequently accompanied by convoys to protect them against pirates. Soldiers would, in such countries as southern Italy and Mexico, protect wagon trains or travellers. But it has been left to us to inaugurate a "complete bandit-proof road system." According to the *Balance Sheet*, "a periodic statement to members on the current

activities and accomplishments of the Chicago Association of Commerce" (Vol. 4, No. 10) "a bandit-proof system of superhighways completely blanketing the entire State of Illinois and tying into a similarly policed network of traffic arteries in Cook County has been arranged by the Cartage Theft Committee of the Association to protect motor truck shippers against hi-jackers, robbery, theft and hold-up."

"The new system, which became effective October 1," the report continues, "has been laid out in cooperation with the Chicago, Cook County Highway and State Highway Police Departments and the United States Bureau of Investigation and the Department of Justice.

"To acquaint heavy commercial users of the highways with the protected roads and to give them other information for the safeguarding of their wares in transit, the Association of Commerce has issued special maps of the new patrolled highways together with instructions to govern shipments, chauffeurs and convoys."

Conditions responsible for precautions of such a nature prove the society we live in to be sick indeed.

MILITARY TRAINING IN COLLEGES

The recent decision of the U. S. Supreme Court sustaining the right of land-grant colleges to require military training as a part of their curricula and to deny admission to students who refuse to comply, affects, directly or indirectly, more than 100,000 youths attending universities or secondary schools.

Aside from the sixty-odd land grant colleges—institutions, mostly State, which have received large areas of land to aid in their support—there are privately endowed institutions which provide military training of either compulsory or voluntary nature. To all of them the Federal Government assigns officers of the regular Army to serve as instructors. The number of students taking the military courses and the Army officers in charge has varied little in the last 8 or 9 years. In 1930-'31 some 114,000 students were enrolled in 321 Reserve Officers Training Corps Units at 228 civil educational institutions, directed by 793 commissioned officers, 18 warrant officers and 934 enlisted men. In 1933, owing to a reduction of Congressional appropriations, this number was slightly reduced, but in 1932-33 117,013 students were enrolled in the R. O. T. C. at the same institutions.

According to an estimate prepared by the Committee on Militarism in Education in 1927, Federal expenditures on military training in civil schools had increased during the 15-year period from 1910 to 1926 from \$735,168 to \$10,696,504; during the same period the number of institutions imposing such training had grown from 57 to 223, and the Army personnel detailed to this instruction from 85 to 1809.

THE INDUSTRIALIZATION OF THE NEAR EAST

A book with this title, by Dr. Kurt Grunwald, throws astonishing light on the industrial development of Egypt, Palestine, and Syria. Analyzing the principal causes of the phenomenon, Dr. Grunwald reveals, in the first place, the extraordinary increase of population which in Egypt was fivefold in the course of a century, and which is, in all the countries, except Iraq, continuing steadily. Other causes are the development of communications both by rail and

road, which has linked up the countries of the Near and Middle East with themselves and with Europe; the foreign competition which has gone far to ruin the old handicrafts and compelled their transformation in new industries, and lastly, the political factors of Western administration and the importation of Western capital.

The study also reveals, however, that the evils of the industrial system have followed it into Egypt. For instance: Dr. Grunwald declares that, in the great mass of undertakings, working hours exceed 70 per week, and in nearly one-quarter reach 80 or over. In spite of legislation, prohibiting the employment of Child Labor in the cotton and cigarette industries, half of the workers are still under 15, many under 9 years of age.

The principal factor in the development of industry in Palestine is the Jewish settlement. Three-quarters of the urban population is Jewish, and the Jews, who form one-fifth of the population, provide more than half of the industrial workers. The writer ventures the prophecy that the country will profit by the general world depression and will receive a new impulse from abroad towards industrialization, which will strengthen its position as the industrial center of the Near East.

BIRO BIDJAN

The existence of a republic of this name within the frame-work of the U. S. S. R., organized by Jews and intended to develop into a "culture centre," has so far aroused little interest in our country. According to an editorial in *Die Post*, Yiddish daily published at London, the President of the Soviet Republic, H. Kalinin, uttered a prophecy regarding this state:

In ten years time Biro Bidjan will be the only homogeneous container of Jewish National Culture. Sometimes the new Sovietic terminology is not so easy to comprehend, but in this case it is quite clear what the President meant: Biro Bidjan is the "only" Jewish autonomous region, the only Socialist-Jewish country, and it will soon also become the "only" culture container for Jews.

One of the stipulations for the creation of Biro Bidjan as a Jewish Republic is that it shall be also a Communist Republic, built upon communistic foundations. Biro Bidjan was one of the first regions where collectivization was radically carried out. It is not enough for a would-be immigrant to Biro Bidjan to be sympathetic to the Soviet regime, he must actively help to build a communistic fortress.

PUBLIC FORUMS

"We need to have meeting places for the discussion of public questions, in the cities, hamlets and on the farms throughout the length and breadth of the land." Should John W. Studebaker, United States Commissioner of Education, have his way, the public meeting places, a need, according to the statement by President Roosevelt, quoted above, will be supplied.

For two years in Des Moines, Iowa, where Mr. Studebaker was Superintendent of Schools, he was instrumental in promoting a public forum where, during the 56 weeks of the last two school years, 118,000 people attended 924 meetings.

Early in December last, The Town Hall of Washington, a forum which has been organized for Washington, D. C., held its first meeting. A similar forum has been organized in New York City.

Mr. Studebaker hopes to make the forums in Des Moines, Washington, and New York the forerunners of a national movement to make open meetings for the discussion of national affairs practical throughout America.

STERILIZATION

While compulsory sterilization of the insane, the feeble-minded, epileptics and those suffering from venereal diseases is still being discussed in Sweden, the Norwegian Storting adopted a sterilization law with all against only one vote.

The bill was propounded by Erling Björnson, son of the late well-known Norwegian writer Björn Björnson. He declared, it seemed but natural that a farmer should have been chosen to prove the necessity of the proposed law because no one possessed the same favorable opportunity, as the farmer, to observe the tremendous advantages of race hygiene. An argument of doubtful value, it would seem.

In Japan a society for the propagation of eugenics is conducting a wideflung campaign with the intention of demanding the enactment of a sterilization law.

CASUALS

The Interstate Commerce Commission reports 448 "trespassers" killed while walking along tracks and 827 killed and 2,630 injured getting on or off trains, in an analysis of accidents on steam railways in the United States in 1933.

A 12.81 percent increase between 1932 and 1933 in the total number of trespassers killed in train and train service accidents is indicated in the I. C. C. study. In 1933, 2,747 trespassers were killed as compared with 2,435 killed in 1932. Trespasser fatalities per million locomotive miles were 86.43 percent greater in 1933 than in 1925.

These figures are evidently the result of widespread unemployment which has forced so many boys and men to seek the road.

CO-OPERATION

The U. S. Bureau of Foreign and Domestic Commerce reports that chain and private grocers have increased their sales by 4½ percent during the first 10 months of the year. However, during the same period, food prices have risen by 11.8 percent, leaving a net decrease in private grocers' volume by 7.3 percent.

The Central Co-operative Wholesale reports that its member stores have, during the same 10 month period, increased their salaries an average of about 40 percent. Deducting the 11.8 percent price rise computed by the Commerce Bureau this leaves a net increase of about 32 percent in actual volume of goods handled.

RACE PROBLEMS

At Drury College (Negro), Springfield, Mo., Dr. Lewis Meador has, during the fall of last year, conducted a course in the "American Race Problem."

The course consisted of the gathering of statistics, public records and facts. Dr. Meador, who has long been a champion of the cause of the Negro, insisted that all persons who feel they cannot study without prejudice resign from the course.

HISTORICAL STUDIES AND NOTES

Letters of Father Franz Pierz, Pioneer Missioner

(Concluded)

Letter from Arbre Croche, dated January 17, 1840, addressed to the Rev. Canon Georg Pauscheg.

Now I am truly as a toy ball in the hands of Providence! I had never thought of spending the present winter in Arbre Croche, and yet I am doing it. After I had visited my Missions last Spring, for the purpose of confirming my newly converted Christians in the Faith (as reported to you in my letter of July 1st of last year), I received a letter at the Sault from the Vicar General of Detroit instructing me to take charge of the important Mission of Arbre Croche, since Father Sanderl²⁾ had left it, having gone to become pastor of the German parish in the great city of Rochester.

Sighing deeply, and with regrets for my dear Indians to the North, I started out on my journey with but little baggage and was received with joy. Although established a long time and conducted in an orderly manner, this large Mission is the source of no less work to me than a newly established Christian congregation would be. For the catechetical instructions on Sunday, the daily teaching in school, the very numerous confessions and distant sick calls require much time and effort. But it is a joy to carry on the cure of souls among these excellent Christians and to satisfy their religious ardor. I would like to set these simple Indians up as models of true piety for all Christians. And my dear LaCroixans are still as good as when I left them three years ago. Many of them come here, a distance of twelve miles, every Sunday to attend Mass; and on holy days the entire congregation journey hither, the women carrying the children on their backs,—a veritable caravan. Here they perform their devotion and receive the Sacraments. *In his regnum Dei vere vim patitur.* (Among these people the kingdom of God truly suffers violence. Ed.)

This diocese suffers from a lack of priests, each missioner being obliged to look after 2-3 Missions. If a few missioners, as we hope, come from France soon, my wish to return North to my Indians may be fulfilled next summer. My belongings are still at Grande Portage.

The shipment from Laibach (a large assortment of vegetable, flower and fruit seeds, 11 dozen beautiful rosaries and 8 packages of small holy pictures, 5 painted tin tablets, 1 candelabrum for the church, 4 cruets, 3 gilded porcelain pitchers, a beautiful drinking glass,

²⁾ Fr. Simon Saenderl, C.S.S.R., came to Green Bay in 1832, to Arbre Croche in 1833, left there in 1835, taking charge of the parish at Canton, Ohio; returning the same year to Green Bay, then to Arbre Croche, he remained there until the summer of 1839, when he was assigned to the German parish at Rochester.—Ed.

2 mass bells, 3 small pincers, 4 scythes, 1 wood saw, 13 pairs of woolen stockings and a night shirt) was delivered to me December 13th last. Since this was my namesday and I, moreover, needed these things very badly in my present position, I derived all the more joy from the gifts. Thanks be to Providence and to all the charitable donors. The Lord will grant them a manifold reward with His blessing.

If I had found a letter from you in the shipment my joy would have been complete; for I still cherish highly two letters from you, and so far only two, those of January 30, 1836, and April 14, 1837, as very precious communications from my dear friend. I am particularly anxious for a kind reply to the questions of pastoral practice, submitted October 1, 1838, so that I may be guided thereby and ease my conscience.

Enclosed I send you a Carniolan poem "od Indjanske Kathicarine" (of the Indian Catharine) as a remembrance and request you to send a copy, at your convenience, to my sister Polona at Birkendorf; kindly forward also the second brief letter, addressed to the student Klementsich, to my relatives. I believe he is studying poetry or rhetoric. I would like to know what progress he is making in his studies.

If the manuscript I left with you for publication on my departure has not been printed, I should like to have it forwarded to me here, provided a favorable opportunity offers. I would like to improve it in many respects and rearrange it.

Can you advise me how my brother Simon is getting along in Graz? Has his condition improved? And how are you? How is your health? I think of you very often and pray Almighty God to bless and prolong your precious life for the joy of your friends and the benefit of many souls.

Please communicate my greetings and my blessings to all my friends and benefactors and pray for me that the Lord may strengthen me with His grace in my difficult and extensive field of labor. With greetings, I am

F. Pierz m/p Missioner

* * *

Arbre Croche in India, January 30, 1840
(Received April 22)³⁾

Most Reverend Dean:

Most Highly Esteemed Friend:

Since true friendship is not dimmed by either time or distance, the sweet remembrance of all my friends at home, but especially of yourself, Most Reverend Dean, is with me daily. And now, that I have a bit of time to write a few letters to Europe, I take pleasure also in greeting your Reverence with a few lines from India and in sending you a brief report on my Missions, hoping it may find you in good health.

³⁾ Addressed to the V. Rev. Dean and Canon Augustine Sluga, at Krainburg.

Thank God I enjoy the very best of health and constant contentment in my vocation. During the last few years I was somewhat feeble in consequence of long and strenuous Mission journeys, but now I am again well nourished and vigorous, prepared to bear whatever new hardships my office may impose upon me for the welfare of my neighbor. I hope your Dean-ship will have received my letter of June 24, 1838; what transpired since then in my Missions is probably known to you from my Mission poems and letters.

By chance, and according to orders from my superiors, I am no longer making extensive Mission journeys but am stationed at Arbre Croche, and I cannot help my dear new Christians on Lake Superior except by letters and prayers to God for their perseverance in the Faith until Providence shall lead me back to them. Here I am among good Christians in the largest Indian Mission, with 5 Mission stations, to which Lacroix also belongs.

On the holy day (Pierz may mean Christmas or merely the last Sunday) I concluded the celebration in the church with the baptism of a heathen family; for the rest the consolation of converting heathens is becoming rarer, for the few pagans who resisted the grace of God on the first call to the Faith are lost renitents, reserved to the justice of God. In the more remote sections, however, there are still some pagan villages, which I hope with the help of God to convert next Spring should I remain here.

I am applying myself more diligently than ever to the study of the Indian language, in order, if possible, to overcome the greatest handicap in the conducting of my office, the unfortunate and expensive need of an interpreter, and so that I may the better grasp the thoughts of my Indians. The number of pupils in my school is very large; however, the Indians of the Ottawa tribe, contrary to the intelligent Ojibway in the North, possess very limited mental faculties, and are stubborn in their opposition to book knowledge; nevertheless they are extremely receptive for religion and constant in piety. Almost daily I hear many confessions, but seldom grant absolution, *ex defectu materiae*, because most of the people still continue to live in baptismal innocence and have such delicate consciences that, for instance, if one forgets to make the sign of the cross before eating a potato he confesses the omission as a grievous sin, weeping bitterly, and begs for a severe penance. At times I marvel when I find that among 20 to 30 youths, of splendid growth, hardly the one or the other has fallen into sin; for among the white people one has precisely the opposite experience. I do not know whether the natural disposition of the Indians is different from ours, whether grace operates more effectively upon Neophytes than

on others, whether their simple food and austere manner of living is responsible, or whether all these things together contribute to enable them to curb all passions while remaining staunch in piety. They love their religion dearly, and hold the priest in extraordinary esteem; therefore it is a joy to practice the cure of souls among such Christians; it is always a great spiritual consolation, outweighing all the Missioner's sufferings, if he succeeds to win poor savages, blind pagans, for the Faith and to make them over into good Christians.

Please, your Reverence and my other friends, pray for me and my Indians often that the Lord may constantly bless my difficult enterprise and I may with the help of God overcome all obstacles arising in the path of spreading our Faith among the Indians. The obstacles are caused not so much by the stubbornness of the Indians as by the trickery of low-minded Protestants and godless fur-traders, whose selfish interests are prejudiced by the conversion of the pagans and education of the Indians.

In conclusion, I commend myself to your Reverence in good will and friendship, and greet Fr. Blasniz and the Dean in St. Martin as well as all my other friends and acquaintances. I remain with sentiments of high esteem

Your Reverend Dean-ship's
most faithfully devoted friend
Franz Pierz, Missioner.

Washington's Solicitude for the Army's Food Supply

The solicitude for the men under his command during the Revolutionary War, exercised by Washington to an extraordinary degree, is revealed in numerous letters contained in volume eight of "The Writings of George Washington from the Original Manuscript Sources 1745-1799," recently from the press.

It seems, the health of his soldiers frequently suffered not merely through lack of provisions, but because considerations of a dietary nature were neglected by those responsible for the provisioning of the troops, or because it was impossible for them to satisfy such demands.

Writing from "Camp at the Clove," on July 19, 1777, to a Congressional Committee, consisting of men so distinguished as Philip Livingston, Elbridge Gerry and George Clymer, Washington complains:

"With respect to Food, considering we are in such an extensive and abundant Country, No Army was ever worse supplied than ours with many essential Articles of it. Our Soldiers, the greatest part of the last Campaign, and the whole of this, have scarcely tasted any kind of Vegetables, had but little Salt, and Vinegar, which would have been a tolerable Substitute for Vegetables, they have been in a great measure strangers to. Neither have they been provided with proper drink. Beer or Cyder seldom comes within the verge of the Camp, and Rum in much too small quantities; thus de-

vouring large quantities of animal food, untempered by Vegetables, or Vinegar, or by any kind of Drink, but Water and eating indifferent Bread (but for this last a remedy is providing) is to be ascribed, the many putrid diseases incident to the Army, and the lamentable Mortality that attended us last Campaign. If these evils can be remedied the expence and trouble ought not to be obstacles."

It did not satisfy the Commander-in-Chief to merely point out this alternative; continuing, he suggested to the Committee the possibility of supplying his men with viands of a certain kind which, he believed, would improve the health of the troops. The letter continues:

"Though some kinds of Vegetables are not to be had, others are; which, together with Sour Crout and Vinegar might easily be had, if proper persons, acquainted with the business, were employed therein."¹)

That sauer kraut should have been known to Washington was probably not suspected until now. The Americanized spelling of the word, used by Washington, has not been adopted even today. The Father of the Country probably became acquainted with fermented cabbage in Pennsylvania.

The statement regarding the remedy for the "indifferent Bread" formerly furnished his troops was probably written with the arrangement made with Christopher Ludwick, the Philadelphia baker, in mind. Ludwick, a German, served as superintendent of bakers and director of baking from May, 1777, through 1782. Washington refers to his appointment in a letter, "Head Quarters, Morris Town, May 5, 1777," thus:

"I trust the appointment of Mr. Ludwick as Superintendent of Bakers, will have the salutary consequences you mention. I have been long assured, that many abuses have been committed for want of some proper regulations in that department."

The same volume of Washington's writings contains a communication addressed by him to Ludwick, instructing him to forward a large quantity of "hard Bread" to the army, for the transportation of which the Director of Baking is instructed to hire wagons, "and if they cannot be easily hired they must be pressed."²)

Collectanea

A wayside Calvary erected in Virginia within recent years has attracted considerable attention and been called an innovation in our country. However, as far back as 1849 the family Altepeter, residing near Germantown, Illinois, erected a cross on their land adjacent to the public highway as an expression of gratitude for having been spared by the cholera.

Some twenty years ago, when the first cross showed signs of age and decay, a new one took its place, testifying to the religious spirit of the men and women who settled in such large numbers in Clinton County, beginning with 1833.

A book review, discovered in volume 69 (1838) of *Der Katholik*, an important religious journal, published at the time in Speyer, reveals not only a striking example of the efforts of the famous publishing house of the Mechitarists in Vienna but also the solicitude the editors of this magazine cherished for the Missions in our country. The English volume reviewed in an article of more than three pages is:

"A Manual for Christians, containing Prayers and Holy Precepts, selected from Catholic Authors, confirmed by Examples; to which are added instructions for Youth, and an abridged Catechism. Vienna. Printed by Strauss's widow. To be had in the Library of the Mechitarists. 1838. Pag. 460."¹)

The reviewer hopes the "Manual" would be disseminated as generously as possible among the "widely scattered English faithful," who are "so frequently forced to forego all priestly assistance and religious instruction." He suggests, furthermore:

"The Leopoldine Foundation would certainly perform a good deed, were they to place a given number of copies of this prayer book at the disposal of the Bishops of the North American Union."²)

A recommendation inspired by interest in the Missions in our country and knowledge of the intentions and the policies of the Leopoldine Foundation. Did it bear fruit, we wonder?

To the utter disgust of the German publishers their right to the works of such poets as Goethe, Schiller, Uhland, Heine, Freiligrath, and others, was infringed upon in the United States once a large number of Germans had come to our country, beginning, let's say, with 1848. The losses sustained by the owners of the copyrights must have been considerable, because large quantities of the reprints referred to were sold in our country. They were to be found even in blockhouses on the frontier.

Among books recently donated to the Historical Library of the C. V. there is a volume of the poems of Ludwig Uhland, published at Philadelphia in 1889, bearing the imprint on the title page: "Twentieth edition." The publishers, Morwitz & Co., were notorious pirates of the kind referred to; they produced even the German counterpart of "Munro's Library", offering the reading public standard German novels at 15 cents a copy, paper covers. The firm also ventured to bring out high priced German novels, cloth, at 50 cents a volume.

The decline of German immigration from 1894 on—entirely voluntary and antedating our stricter immigration laws—the dissemination by death of the older generation and the gradual assimilation of their descendants have long ago put an end to the pirating in our country of German books.

¹) L. c., p. 180. Editor at the time was Dr. Weis, then Dean of the Cathedral and Episcopal Counsellor at Speyer.—Later Bishop of that See. ²) Ibid. p. 183.

¹) Loc. cit., Wash., 1933, p. 441. ²) L. c., p. 475.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, **F. J. Dockendorff**, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

Pius X.

Catholic Action

II.

There have long been many societies established in the Church and approved by the bishops, for all sorts of good purposes suited to the needs of time and place. But often their efforts have been overlapping and conflicting, and much was lost in efficiency and effectiveness. That did not seem to be the way the Catholic Church should do things. Within her fold, there should be everywhere harmony and well-ordered progress. United in truly Catholic Action, all these societies could retain their relative autonomy and pursue the same noble ends and objectives as hitherto. But now there could be systematic planning, coordinated effort, and charitable regard for one another, as brothers seeking together the welfare of their common Mother.

Working in this way, results could be achieved on a national scale and, since the problems which the various Catholic peoples have

to face are largely differentiated by national boundaries, it is on a national basis that Catholic Action is organized. Subordinate to the national organization, formed under the authority of a council of the Bishops, are the various diocesan headquarters which, in addition to cooperating in national efforts, meet the more restricted local needs and problems. Finally there are the individual parish organizations, which are usually grouped into districts or deaneries.

The parish is the ultimate unit around which the Catholic life revolves, and the life of Catholic Action as well. From the parish spring the ideas which are fruitful for the spiritual and temporal well-being of souls; from the parish come the leaders of every walk of life. The United States possesses some of the best organized and best equipped parishes in the world. From these parishes come excellent lay leaders of a deep personal holiness born of conviction, come leaders of zeal and enthusiasm, anxious to excel for the sake of Christ and His Church. But one thing seems to be lacking to most of these leaders—the sense of personal and corporate responsibility which would come from a fuller realization of their two-fold status: first, that they are apostles necessarily, and by nature (the super-nature of sanctifying grace); and secondly, that they are not individuals in the Church, but are incorporated as organic parts in the one Body which is the Church, all of whose members share in the glories and failures of each one. This mutual sense, and idea of responsibility, is taught in Catholic Action through the external and manifest cooperation of adjoining parishes, and dioceses, and even nations, acting together in union and charity for the advancement of the Kingdom of Christ, as well as by the liturgical and other movements which have become part of the development of universal Catholic Action. Laymen will see in the external cooperation of pastors and bishops a symbol of that inner harmony that flows through the spirit of the Church.

Important as organization is for Catholic Action, we cannot judge that simply because the Catholic activities of a country are well and highly organized, Catholic Action therefore exists. Even though formed and existing under the approval of the Bishops, such organizations and works can be termed Catholic Action only in the broadest sense unless they possess a specific mandate formally constituting them a part of Catholic Action. This implies that true Catholic Action must have an organization proper to itself, whose end and object is to see that provision is made for the practical and compelling needs of the Church in its own territory, either of itself or through the coordination or extension of existing societies.

It appears unfortunate that those countries

which, in years past, have been most fruitful in producing and perfecting excellent organizations for furthering the interests of the Church, should find it most difficult to readjust and conform themselves to the new circumstances of Catholic Action, for it is in those countries that we have reason to expect its finest development. This was true in Germany before the destruction of many of the former organizations under the Nazi regime. It is true in the United States today. I have said elsewhere that the development of Catholic Action is largely a process of education, and that a full generation is required for the complete formation of its true leaders, and of the units of organization imbued with the high spiritual and social ideals which Catholic Action inspires. When crisis comes, the hour is past when it may be constituted to function effectively. Meanwhile individualists, and individualistic organizations, are content with a purely generic idea of Catholic Action or, at most, with a very circumstantial and external coordination of existing societies.

There are two explanations of this phenomenon, one in the intellectual, the other rather in the moral order. The first is based on the misconceptions I have thus far been trying to dispel, according to which Catholic Action is confounded with the various works proper to its mission, or that its innermost being is little different from what we commonly understand by Catholic association. Hence the opinion has prevailed that we already have everything that Catholic Action can give, and all that is required is additional development.

The other difficulty, coming from those who have a more logical grasp of the real idea of Catholic Action, arises either from the fear of the loss of autonomy of their own societies through subordination to the Central Committees of Catholic Action, or a fear that a Catholic organization which could not be reckoned as Catholic Action in the strictest sense of the word, would thereby lose its value, as though it could no longer be considered as one hundred percent Catholic. Both fears are groundless. In the first place, "coordination" does not mean subordination or absorption. Part concurs with part in the single purpose of the apostolate, and as "in My Father's house there are many mansions", there is ample room for any good society to pursue its proper aims and objectives unhampered, and with the relative autonomy it desires. The result of coordination in Catholic Action will rather be an enhancement in the prestige of such societies and the widening of their sphere of influence.

As to what concerns societies not properly a part of Catholic Action, the same may be said of them as may be said of the Religious Orders and Congregations of the Church. Not properly a part of the governing Church organiza-

tion in the strictest sense, they are nonetheless very necessary adjuncts and auxiliaries of the hierarchy in its mission for the salvation of souls. Those societies which pursue purely spiritual ends may even be said to occupy a higher place in the Church, although they are subject to the government Christ instituted for the guidance of the whole visible society founded by Him.

The Holy Father has made this point clear concerning lay organizations on many occasions, when he addressed their members, calling them "necessary" and "precious auxiliaries" in the work of Catholic Action, by reason of the more excellent spiritual training they afford and the zealous apostles and leaders they provide for the works of Catholic Action.

There would be little reason why Catholic Action should not make as vigorous and rapid advance here as elsewhere, if the above considerations were realized and regarded by all. Then not so many would be striving to see how they may change existing conditions as little as possible, or to obtain renewed approbation for their present status. Rather all would endeavor most earnestly to bring about the ends so dear to the heart of the Holy Father—the strengthening and extension of the Kingdom of Christ through the leadership of the laity.

JAMES D. LOEFFLER, S.J.

Weston, Mass.

The Archbishop of Milwaukee on Fundamentals of Catholic Action

Though addressed to the participants in the Archdiocesan and Provincial convention of the Natl. Council of Catholic Women, conducted in Milwaukee, the statement on Catholic Action embodied in his sermon by the Archbishop of that see, the Most Rev. Samuel A. Stritch, deserves being pondered by Catholics the country over. "There can be no such thing as justifiable sloth in Catholic lay action," His Excellency declared. "Your very salvation depends on how you use your lives for the advancement of Christ's kingdom. We must reduce the program of lay action to concrete activities."

Regarding a prime essential of lay activity the Archbishop said:

"Let it be forever remembered that lay action must be the exterior expression of a deep spiritual life. We must try by retreats and spiritual reading to deepen our own inner lives. Don't be afraid to read lives of the saints. They are heroes and heroines of God and show us how to reduce the precepts of the Gospel into human terms we know and understand.

"There are some feverishly concerned with Catholic Action who have not as yet grasped the connection between the external field and the deep inner life. This outward expression in our social life must be based on a solid spiritual foundation. Then, and then only, can Catholic lay action really assist the hierarchy to work out its program of applying the principles of Christian truth to the problems of the day."

Regarding Libraries

It is desirable so many books as possible should be collected in libraries available to the public, or at least qualified individuals. The varied interests of men, corporative bodies, localities, etc. are not, however, necessarily best served by great centralized institutions for book collecting, although these too are needed and useful. The presence in a community of a great Public Library should never be permitted to discourage the operation of libraries intended to serve particular groups or purposes. Let these rather strive to devote themselves more intensively to the collection of manuscripts, books, pamphlets, newspapers, and magazines, relevant to the particular circumstances and needs of those they are intended to serve.

The New York Society Library, at 109 University Place in New York City, may be pointed to in proof of our contention since it has carried on for a hundred and eighty years, although it has had for its competitors for so long a time the Astor and other libraries of vast dimensions. Founded in 1754 on a shareholder basis, it was one of the first "book clubs" in American history. It received its original charter from King George III in 1772. During the intervening years it has assembled a valuable collection of historical books and likewise kept up to date with new titles. The library now has 140,000 volumes, including those in foreign languages.

"Business has hemmed in the building, but the library placidly and politely performs its functions in traditional tempo," the *Christian Science Monitor* writes, "and from its shelves books circulate all over the United States and even in Europe. Many names famous in the country's history are on the borrowers' and shareholders' lists, and quaint closeups of life in Old New York are on its shelves."

Our own C. V. Library has not been permitted to just grow up; systematically developed, it is even today unique in several respects. There is no other collection of books and documents in the country, to mention but one of its features, so rich as our own in material relating to the part Catholics from Germany, Austria, the Tirol, the Alsace and Switzerland, all those whose mother tongue was the German language, had in the development of the country and the Church in the United States. The future should merely enhance the value of the C. V. Library.

A layman, writing from Hartford, Conn., tells us:

"I assure you that I shall pay the entire amount of my subscription, because I do not want to be without *Central Blatt*."

This statement was accompanied by a payment for twelve months from May 1933 to May 1934.

Credit Union Principles and Practices

A reasonable statement regarding the Federal C. U. and the associations chartered under State laws is contained in Vol. 2, No. 1, "Rural Bureau Notes", published by the Rural Life Bureau, Department of Social Action, N. C. W. C. "It would seem the best policy," the "Notes", edited by Rev. Edgar Schmiedeler, O.S.B., declare,

"to continue the credit union movement primarily as a state development wherever a good state law exists. In other words, the Federal law should not be looked upon as a substitute for these state laws. This is not said, however, to discredit the Federal law or to intimate that it is superfluous. Indeed, it can play an important role in the credit union movement in its present state of development. It makes possible the legal establishment of credit unions in the states that have no enabling act. It can prove beneficial in some of the states that have laws of their own. Such is unquestionably the case in those commonwealths in which it has been impossible to make normal progress in this field because the laws have been defective in some important particulars, because the organization fees are too high, or because the State Advisory Department for some reason or other administers the law in an unduly hostile and prejudicial way Where favorable conditions exist it would seem unwise to stress credit unions under Federal jurisdiction."

The C. U. should ever remain as nearly autonomous as it is possible to keep it. State laws, of course, must be observed to prevent abuses; they should be improved where needed. A measure of Federal regulation may in time be required also. There is, however, a contradiction in principle between the spontaneity of effort for which the C. U. provides a channel and the truly democratic operation it permits and demands, on the one hand, and Federal control on the other.

* * *

The program of the meeting conducted by the St. L. Credit Union Conference in the Central Bureau on December 18 again established the value of an organization of this kind.

Several matters of legislation, bound to affect Credit Unions, were discussed, and made the order of business for the next session; clarity was arrived at regarding the newly imposed obligation to record the charter of each C. U.; the duties of the Supervisory Committee of the C. U. were clearly stated and erroneous conceptions dissipated; methods of auditing were considered and advice offered as to frequency of such examinations; the compilation of semi-annual reports on the status of the associations was agreed upon, while the best information on methods of handling collateral for loans in specific instances was developed in the course of an animated discussion.

If so many important topics can arise at one meeting of a conference, established some time ago, attended by experienced Credit Unionists, what opportunities for improvement are not they missing who neglect to consult with their associates in Parish Credit Unions through the medium of a Catholic C. U. Conference?

* * *

Realizing the value of the Credit Union, and the desirability of informing young men on the

character, purposes and operation of this institution, Rev. Jos. Vogelweid, up to this time Moderator, District League No. 2, Y. M. Division of the Cath. Union of Mo., arranged for a lecture and discussion on this topic at the organization's quarterly meeting, conducted at Taos on December 9th.

Mr. Wm. Rohman and Mr. Peter Maes, officers of St. Andrew's C. U., St. Louis, attended the meeting, Mr. Maes explaining the C. U. and its operations to an audience of some 300 young laymen and their Spiritual Directors. Prospects are excellent for the establishment of additional associations in the district, in which two Parish C. U's already function.

* * *

Following a commendable policy, the Board of Directors of St. Francis de Sales C. U., St. Louis, at their December meeting declared a dividend of only 3 percent.

The Board of St. Boniface C. U., in the same city, voted to allow a dividend of 4 percent. Both unions in former years granted larger dividends, and both would have been able to do so again. Nevertheless the Directors deemed it wise to curb the profit motive and to provide special reserves, with the intention of lightening ultimately the burden borrowers must bear. In the case of St. Boniface C. U., the net earnings were very satisfactory in spite of the circumstance that the Union had purchased certain office equipment and tendered the parish a gift for the use of the banking-room.

* * *

Due to the efforts of the Committee charged by the recent convention of the Minnesota Branch of the C. V. with promotion of Parish Credit Unions, an association of this type was established during November in St. Matthew's parish, St. Paul. Its pastor, the Rev. Alois Ziskovsky, assisted materially in effecting the organization.

Mr. Frank Jungbauer, Financial Secretary of the Cath. Mutual Aid Assn. of Minnesota and of the C. V. Branch, is its President. At a parish meeting, conducted subsequent to the granting of a charter by the State, a considerable number of parishioners joined the new C. U.

* * *

Evidently the group of individuals responsible for the establishment of a Credit Union in St. Boniface parish, New Haven, Connecticut, are seriously interested in the undertaking and had prepared well its operation. On December 6th, when the first deposits were received, no less than \$270.25 was entrusted to the Treasurer by 57 members.

Among the officers elected to serve until the January meeting are a number of men active in the C. V. and who, moreover, had attended the Credit Union conferences conducted at our conventions.

* * *

A discussion of Credit Unions, particularly parish associations of this type, was the principal feature of the quarterly meeting of the Allegheny County League of the C. V. of Pennsylvania, conducted December 16 in St. George parish hall, Pittsburgh.

The chief address was delivered by Mr. C. R. Orchard, Asst. Director of the Credit Union Section of the Farm

Credit Administration of Washington. The Spiritual Adviser of the League, Rev. E. P. Fussenegger, and the President, Mr. F. Kersting, have been active in fostering the C. U. movement.

Study Clubs and Courses

Like a number of other study clubs, lately organized, that sponsored by the N. Y. C. Branch of the C. V. has chosen for its subject the advancement of religious knowledge. The group began recently with the study of Father Martin J. Scott's "Credentials of Christianity."

Membership in the club is open to all interested Catholics; whether associated with the C. V. or not. Meetings are conducted weekly in a parlor of the Leo House, placed at the disposal of the group by the Rector, Rev. Joseph Ostermann. Mr. Albert J. Sattler, attorney-at-law, is chairman of the committee in charge of the club.

* * *

A study course, now in progress in the Belleville, Ill., Deanery, and conducted under the auspices of the Conference of the Holy Name Society, provides for a lecture every fortnight over a period of two and a half months.

The Central Bureau cooperated in formulating the program, presenting the following lectures: "Rerum Novarum" and "Quadragesimo anno" (2 lectures); Eugenics; Prison Problems; Education of Delinquents and Defectives; the Encyclical "Casti Connubii", Marriage and Divorce.

The Assoc. Director of the C. B., A. F. Brockland, delivered the first two lectures. The meetings are being held in different parish halls at Belleville, while at least one is to be conducted in a rural community.

Youth Movement

Cogent testimony of the Pope's approval of Pax Romana, the University Catholic Societies' Federation of Great Britain, the *Catholic Times*, of London, reports, has been received by the Federation authorities in the form of a letter from Msgr. Pizzardo, conveying the Holy Father's permission to use the Papal tiara and keys as part of the Federation device.

The letter, which enclosed a model of the device, stated that the Holy Father had granted the favor as a sign of his fatherly affection for university students who were destined to carry the Light of Christ even into those shrines which were dedicated to "profane" (that was, purely human) sciences.

* * *

The Committee on Youth Organization, Minn. Branch of the C. V., is engaged in carrying out plans adopted by last year's convention of the federation. It has already considered the application of those desirous of participating in the course in Catholic Leadership at St. John's University. At present, five week-end conferences are contemplated; they are to be conducted four weeks apart, the first one on Jan. 12 and 13.

The Minn. Staatsverband offers scholarships for the course to young members approved by the committee, and urges affiliated societies to name candidates and provide funds for their

participation in the conferences, which are open also to students at St. John's College.

The committee, of which Mr. Alphonse Matt is executive secretary, welcomed the announcement by Dr. John Giesen, one of its members, that a society, recently established in St. Thomas College, St. Paul, was prepared to affiliate with the State Branch, and a further report that a Youth Group had been organized in the parish at Albertville.

During the meeting of St. Joseph Men's Society, Richmond, Minn., Mr. J. M. Kunkel, likewise a member of the Youth Committee, spoke on the endeavors of this body and urged a young man should be selected to participate in the course.

* * *

An example to be emulated by other groups was established by the Y. M. Sodality pilgrimage, conducted December 9th in St. Louis by the local District League of the Young Men's Division of the Cath. Union of Missouri. Busses and private cars conveyed Sodality members from 8 parishes to the starting point for the Jubilee pilgrimage; there a brief instruction was imparted, whereupon the prescribed visits were made to the four designated churches. The young men were joined by a number of adults from the parishes in question, so that the Cath. Union group numbered upwards of 650 men.

The success of this joint effort should stimulate other groups to similar action. The undertaking was in a sense an experiment in leadership, to which young men are called by the exigencies of the present. The participants in the pilgrimage sang hymns on this occasion, and did it well. At the last church visited, filled completely by these men, the Spiritual Director of the League, Rev. B. Timpe, officiated at the Solemn Sacramental Benediction, assisted by two other Sodality Directors.

Archbishop John J. Glennon, Fifty Years in the Priesthood

His Excellency, the Most Reverend John J. Glennon, Archbishop of St. Louis, having been so kindly an adviser and so loyal a friend to the Central Bureau since its establishment 26 years ago, it should be a source of gratification to the C. V. that the Director, Mr. F. P. Kenkel, was selected as one of the four spokesmen of the people of the Archdiocese, who tendered the Archbishop expressions of esteem on the occasion of his Golden Sacerdotal Jubilee.

The homage of his flock and the public in general was offered Archbishop Glennon at a concourse of 14,000 people in the St. Louis Arena Sunday evening, December 16. That of the children of the Archdiocese at a Pontifical High Mass celebrated in the Cathedral December 19, while the anniversary proper was observed by a Pontifical High Mass in the same edifice on the day following. The Catholic Union of Missouri and the Missouri Branch of the N. C. W. U. expressed their reverence and congratulations by letter, the former adding a check as a jubilee offering.

I receive this excellent periodical each month, and place it in the library at Sacred Heart Junior College. It contains a wealth of information and enlightenment, and the Central Verein through this organ carries on a constant crusade to educate our people in the principles of social justice.

Rev. L. A. McN.

† Arthur Preuss

To speak of the late Arthur Preuss is to discuss the events of so important a chapter in the history of American Catholicism as that including the period, let's say, from 1890 to the World War. Twenty-five years of a formative period, during which a number of important questions agitated the Catholic mind in America.

It is impossible to do justice to his memory within the limited space at our disposal. A presentation of more than forty years of a life as active as was his, devoted to a number of tasks, each one of which would have taxed the resources of one less gifted than he, cannot be crowded into a column, or even onto a page. Without being shy Preuss spoke so little and so rarely of himself that even intimate contact with him, extending over thirty years, leaves one puzzled what to say of his character. He was indeed an interesting figure, but by no means picturesque, as *America* would have it. He was "a man of strong convictions" but not "prejudiced." He had principles in mind and not men; we do not remember having heard from his lips a single uncharitable remark regarding any individual, regardless of the attacks on him by his opponents. Even though the means and methods employed to silence him were not always consistent with common decency and justice.

But it was not our intention to speak of these things, but rather of his friendship for the Central Bureau. From its very inception he helped to increase and develop our Library and collection of newspaper and magazine clippings. Even long ago he donated the residue of his father's valuable library, consisting of more than a thousand volumes, to our institution; for years he saved us considerable sums by sending to the Bureau not merely his exchanges, but the numerous magazines and periodicals he was subscribed for. As a further pledge of Preuss's interest for our collections we must mention his having deposited with us all of the letters of his father, the late Dr. Eduard Preuss, as well as his own voluminous correspondence, containing so many important communications addressed to him. Moreover, he advocated our cause on numerous occasions in the *Fortnightly Review*, the *Echo* of Buffalo, and other publications to which he contributed. Hence our cause has lost in him a friend whose memory we shall ever hold in esteem.

The C. V., moreover, has many reasons to remember him gratefully. He championed the rights of what would today be called a "racial minority" at a time when they were seriously threatened; in fact, he founded the *Chicago Fortnightly Review* for the very purpose of defending the parochial school against its enemies in the Catholic camp and valiantly contended the German Catholics of our country were no

less loyal citizens because they desired to cultivate their mother tongue. He defended Peter Paul Cahensly against the aspersions and calumnies of his enemies in our country, and Mr. Preuss's defense of all of these causes was not without influence in Rome even. The *Fortnightly Review*, is, therefore, an important source of information on matters of vital interest to Catholics during the quarter of a century referred to.

This may suffice for the present; opportunities will not be lacking, we are quite certain, to write on the deceased Mr. Arthur Preuss in these columns in the future.

Disquieting Information

A letter of acknowledgment, addressed to the Bureau by Sr. M. Seraphin, O.S.B., St. Bernard's Indian Mission School at Fort Yates, N. D.—most appreciative of a shipment of clothing and quilts—conveys disquieting information:

"There are in our School 102 children, most of them Indians; there is a small number of German Russians, but the latter are almost poorer than the Indians are."

This condition is accounted for by a succession of drouths which have proven such a terrible vicissitude for the farmers in those parts of our Western States situated within the proverbial Dry Belt. No farmer works harder than the German Russian, the descendant of sturdy peasant stock, who left their homes in Upper Germany over a hundred years ago, called to the Black Sea regions of Russia by Alexander I. to populate and cultivate stretches of land formerly under Turkish domination. They are, moreover, a thrifty people; extremely conservative, sincerely religious. If they are poor today, they are so by the providence of God and not because they have squandered their income on oil stocks, etc., with the intention of growing rich fast or enjoying life beyond the reasonable limit dictated by the circumstances of a man's social and economic condition.

Writing from the Philippines, a missionary motivates his request for the prayers of our people with the following statement:

"We are here in the trenches of the devil, and we need more spiritual ammunition than do those back of the line. We lack the moral support of a Christian atmosphere and the good example of staunch adherents of the Faith. What is so depressing in a place, such as the one I am in now, is the presence of so many heretics, while most of the Catholics are hardly deserving of the name. From this point of view, my Mission is certainly the worst in the Province."

Aglipayism and the influence of Protestant missionaries, together with public schools, denying pupils religious instruction, account for the circumstances related by this missionary.

With the C. V. and Its Branches

V. Rev. A. J. Muench Appointed Domestic Prelate

Officers and members of the Central Verein will gratefully appreciate the dignity conferred upon the V. Rev. Aloysius J. Muench, President of St. Francis Seminary, Milwaukee, and member of the Central Verein Committee on Catholic Action, by His Holiness Pope Pius XI., by elevating him to the rank of Domestic Prelate. His Excellency the Most Reverend Samuel A. Stritch, Archbishop of Milwaukee, who recommended and announced the elevation, will share in their gratitude.

Among the priests of the Archdiocese who were accorded the same distinction, known to our members, are Rev. Joseph F. Barbian, Archdiocesan Superintendent of Schools and Chancellor of the Archdiocese of Milwaukee, and Rev. Philip Dreis, pastor of Holy Name parish, Sheboygan. The Rt. Rev. Msgr. Bernard G. Traudt, Vicar General of the Archdiocese, was raised to the dignity of Prothonotary Apostolic.

V. Rev. J. A. Schaffeld Honored

A faithful friend of the C. V., particularly distinguished by his untiring efforts for the Ohio Branch of the Natl. Cath. Women's Union, the Rt. Rev. John A. Schaffeld, has had conferred on him the rank of Domestic Prelate by His Holiness, Pope Pius XI. The investiture was conducted by His Excellency, the Most Rev. Joseph Schrembs, Bishop of Cleveland, in his cathedral on December 23.

Msgr. Schaffeld, pastor of St. Michael's Parish, Cleveland, has been Spiritual Director of the Ohio Branch of the N. C. W. U. and of the Cleveland District League since their establishment.

A Task for Constituent Societies

Rarely did a President of the Central Verein appeal to the members regarding a matter of such vital concern to our organization as President John Eibeck has now, in the communication addressed by him to the affiliated societies. It is sincerely to be hoped the units will respond in a manner evidencing their appreciation of the seriousness of the situation occasioning the appeal.

At the Rochester convention, addressing the Major Executive Committee, Mr. Eibeck discussed the losses sustained by our Federation particularly during the last few years and requested suggestions how to overcome the conditions responsible for the defections. A two-fold recommendation of the Committee on Catholic Action was adopted ultimately by the Convention: that the President appoint a small committee to conduct a campaign intended to strengthen weak societies, to regain units that have strayed from the fold, and to obtain new affiliations; at the same time, the committee was to strive for an increase in the number of subscribers for our journal, so that its sphere of influence and that of the Central Verein might be extended. To enable the committee to function, the President was to request the member units to provide, from small contributions, a

fund from which the unavoidable expenditures may be defrayed.

Transmitting these recommendations to the members, the President urges the cooperation of all so that the Committee may be enabled to do its work well, namely "to contact friends and former members everywhere for the purpose of again assembling them under the banner of Social Action, to recruit societies not hitherto affiliated with the Central Verein, . . . and to increase the circulation of our official journal, which does not enjoy the circulation and the importance of its contents merits." *Central Blatt and Social Justice*, Mr. Eibeck declares, "should be subscribed for and read by every member of the Central Verein interested in the reconstruction of society in accordance with Christian principles."

Contributions of one or more dollars by societies and individuals are to be forwarded to the General Secretary, Mr. Frank J. Dockendorff, 502 South 14th Street, La Crosse, Wisconsin.

A Guide to Principles and Phases of Cath. Action

It is unfortunate, a book of 151 pages, containing such a vast store of sound information and knowledge, as do the Proceedings of our Conventions, should go forth under the title "Official Report." The very addresses it contains, the authors of which are always priests and laymen well qualified to speak on the subjects assigned to them, are the equal of many a treatise printed by this or that Truth Society in the shape of a brochure and sold at 5 or 10 cents a piece.

Thus the Proceedings of the Rochester Convention of last August, now in print, present to interested readers the excellent sermon by Rev. John G. Behr, C.S.S.R., on "The Regeneration of the Christian Family," while the address on "The Restoration of the Family" by the V. Rev. A. J. Muench, together with Rev. H. B. Laudenbach's discussion of the so important subject: "The Church, the Family, and Eugenics," round out a symposium on the preservation and rehabilitation of so vital an organ of human society as the family. Here are subjects for speakers wishing to address the meeting of a local society and for study clubs. But we fear these treatises will be read and utilized by but a few people. Nor will the resolutions adopted by the 79th convention of our organization receive the attention they merit. As long as this condition prevails, the long sustained efforts of the C. V. to inculcate Christian social principles and to educate our members for intelligent participation in social action will avail but little. All too frequently the complaint is heard, "there isn't enough action"; but little heed is granted to the repeated admonitions of conventions and leaders to acquire the knowledge necessary not merely for well directed action but before all action in agreement with sound Catholic social doctrine.

Faithful members of the C. V. should therefore not neglect to devote some time during the coming months to reading these Proceedings,

including the messages of the presidents of the C. V. and of the N. C. W. U. Both contain striking suggestions. Our remarks do not, however, by any means exhaust the valuable contents of this volume. The accounts of the Youth Conference and the Credit Union Conference further merit special attention. On the whole, the 151 pages account for many valuable contributions to the great cause so dear to the heart of our Holy Father, Catholic Action.

Mission Bishops, Visitors

Among recent visitors to the Central Bureau the Most Reverend Wm. Finneemann, Auxiliary Bishop of Manila, should be mentioned particularly. His Excellency, so well informed on the present state of religion in the Philippines, on this occasion commended the needs of the Church and the missionaries to the charity of the members of the Central Verein and the Natl. Cath. Women's Union.

Another missionary Bishop, who renewed acquaintance with the Bureau during the fall, Rt. Rev. Thomas Spreiter, O.S.B., Vicar Apostolic of Eshowe in Zululand, South Africa, expressed "his most sincere and cordial thanks for all benefits extended to him." It is this, his Excellency wrote into our Guest-Book, containing an array of autographs of Archbishops and Bishops, priests, laymen and women, interested in the one or other phase of our endeavors.

District Leagues Alert and Active

The latest quarterly meeting of the Allegheny County League of the Pennsylvania Branch of the C. V., conducted in St. George parish hall, Pittsburgh, was distinguished especially by the number of addresses delivered, the parish credit union, as reported in another column, being the principal topic of discussion.

The speakers included Mr. C. R. Orchard, of Washington, D. C.; Rev. E. P. Fussenegger, Spiritual Adviser of the League; Mr. John Eibeck, President of the C. V. of A.; Mr. Frank Stifter, President of the Pennsylvania Branch; Rev. Charles Moosmann, Spiritual Adviser of the Cath. Women's Union of the district; Mr. Leonard Boehm, Chairman of the State Branch Committee on Legislation, and Rev. F. Streiff, assistant pastor at St. George's.

Eager to carry instruction and encouragement to the affiliated organizations, the Hudson County League of the C. V. of New Jersey conducts delegate and mass meetings at various points throughout the year. A highly successful meeting of this type was held on December 2, in Our Lady Help of Christians parish-hall, West New York.

Special interest attaches to the fact that the men's and women's organizations met jointly. Delegates of both groups from five parishes in Union City and Jersey City joined those of the local organization on

this occasion. The principal lectures were delivered by Rev. Thomas Matischock, C.M.F., on Theresa Neumann, the stigmatisee of Konnersreuth, and Mr. Charles Saaling, who discussed the persecution of the Church in Mexico. Mrs. H. Kellenberger outlined the endeavors of the Cath. Women's Union and the County League.

Delivering the sermon at the celebration of the Patronal Feast of the Rochester Federation of the C. V. and the local League of the N. C. W. U.,—the groups are under the protection of Mary Immaculate—Rev. Joseph F. Gefell, pastor of Holy Family parish of that city, voiced his appreciation of our national organization.

Father Gefell traced the history of the C. V. and demonstrated the important role played by Catholic lay men and women in the Catholic life of our country. "In the forefront of Catholic lay activity," he declared, "the Catholic Central Verein has always occupied a conspicuous place. We hear much today of Catholic Action, but for more than 75 years the Catholic Central Verein of America has been doing splendid work along the lines of Catholic Action."

The Meaning of the Advent of Christ in the Pagan and the Modern World was the theme developed by the Rev. F. J. Holweck at the December meeting of the St. Louis City and County League of the C. U. of Mo.

The Moral Obligations of Catholics Towards Public Morality was the subject of an address delivered by the Rev. B. S. A. Stolte at the gathering of the same body, conducted Sunday, December 30, in lieu of the January meeting.

Among the Benevolent Societies

What is probably the oldest Catholic society in East St. Louis, St. Joseph's Benevolent Society, organized in March, 1869, by the late Rev. Fr. Koenig, one of the promoters, forty years ago, of the Cath. Union of Ill., carries on as actively as ever. "At each monthly meeting of St. Joseph's Society," the secretary, Mr. John H. Schrand, writes us, "one of the resolutions adopted by the last convention of the Cath. Union of Ill. is read and discussed. The discussions, I can assure you, are interesting. The November meeting, to mention one instance, took up Catholic Education."

The writer stresses the circumstance that either the pastor of St. Henry's parish, Rev. Fr. Wiemar, or the assistant, Rev. Fr. Holthaus, participates in these occasions. With warranted pride Mr. Schrand calls attention to the fact that some of the members have been with the Society for over fifty years. St. Joseph's Benevolent Society has contributed generously to Church, school, and charity throughout the years of its existence.

St. Nicholas Society, of Catasauqua, Pa., is another one of our branches able to give a good account of itself. The golden jubilee, celebrated on November 11, proves this claim. This Society has 60 members at the present time and has for its Spiritual Director Rev. John P. N. Fries.

The celebrant on the occasion of the jubilee High-mass was assisted by two former members of the parish, the Rev. Frs. Augustin F. Hohl, Chaplain, U. S. Marine Corps, and Francis B. Kaminsky, of York, Pa.

The influence some of our Benevolent Societies exert in their communities is well illustrated by the circumstance that, according to the *Richmond (Minn.) Reporter*, St. Joseph's Men's Society of that place cooperated with a number of other associations in sponsoring a distribution of gifts to the local poor on December 22.

The Business Men of Richmond, the Richmond American Legion, the Village Council, the School Board, and the Men's and Women's Branches of the Catholic Order of Foresters participated with St. Joseph's Society in this charity.

St. Elizabeth Settlement Serving the Poor

Now in its twentieth year—the institution was opened in September, 1915—St. Elizabeth Settlement and Day Nursery continues to minister to a large number of children in need of special care for a number of reasons. In fact, activities have been increased of late, owing to the urgent desirability of taking special precautions concerning the nutrition and general health of the children coming under its care.

During the months of October and November, for instance, all children received medication, such as swabbing their throats, in view of prevalent infections. During the same period, following a practice pursued each winter, 1232 portions of cod liver oil were administered, to increase the children's resistance to disease. During the six months ending November 30, the physician paid 21 visits to the institution, 151 prescriptions were filled and the medicine given gratis to the families of the children, and 59 children taken to clinics for examination and treatment.

Some of these figures are higher than those formerly recorded, due to special solicitude for the children's health, rendered advisable by the danger of under-nourishment and consequent liability to infection. While the institution had always sought to counteract the influence of this factor, since September 1933 special efforts have been made to provide against this particular result of the depression. Since about 1917 the Sisters in charge added to the food prepared for the nursery wards, a noonday lunch for children of poor families attending the nearby school of SS. Peter and Paul parish. Fourteen months ago, however, additional morning and afternoon lunches were arranged for the school children coming under the care of the nursery. What this means by way of increased service, the following figures may reveal:

During the past six months (May 30-November 30) 4583 noon-day lunches were served nursery wards, and 4444 to school children; morning and afternoon lunches to the first group, 9216, to the latter, 6405; or a grand total of 24,648 to both groups. And of this total, 10,146, or roughly two fifths, were served free of charge, while in a considerable number of instances the nominal charge was not paid in full.

The gratis services of the institution are further indicated by the circumstance that the average number of children in the Nursery receiving free care during the 6 month period was 41, while the average for those paying part of the nominal charge was 22. The highest number of families served during any one month of the period was 54, the highest daily attendance 92 infants and children of pre-school age.

Other services the Settlement renders are: providing clothing and quilts to Settlement poor; aiding of extern poor; procuring of employment; referring of complicated cases to the

proper agencies, etc. Meanwhile, too, a Social Worker looks after the cases of Catholic mothers lying-in at the Maternity Ward of City Hospital. Altogether, a volume of service to the needy that proves the value of well conducted institutions of this nature.

More than Two-and-a-Half Tons of Gifts in Kind to Missioners

Thanks to the cooperation of individuals and societies of men and women, but particularly of those units of the Natl. Cath. Women's Union which contributed so generously towards the Missions and Charity Aid Exhibition arranged at the Rochester convention, we were enabled to make shipments of various kinds, weighing 5661 pounds, to numerous mission priests and sisters during the past several months.

Consignments forwarded by freight between Aug. 1, and Dec. 20, to 26 addresses in the U. S. included 20 bales, 23 cartons, 5 boxes and 1 trunk; to 1 address each in British Honduras and Natal in South Africa, 2 boxes. The freight charges were \$137.23.

During the same period 109 packages were sent by Parcel Post to missioners in Africa, Canada, China, Ceylon, British Honduras, India, Japan, Korea, Madagascar, New Guinea, the Philippine Islds., and our own country. The largest number, 33, were forwarded to China, the second largest, 26, to the Philippines. The outlay for postage was \$123.40.

While the bales contained chiefly wearing apparel, the boxes and cartons carried entire sets of vestments, large quantities of altar linens and laces, a set of stations of the Way of the Cross, and by no means least, numerous quilts, blankets and comforters. These latter are very welcome to missioners stationed in countries and localities noted for their severe winters. Happily groups of women in many parts of the country cooperated in making quilts, etc., therefore a goodly number could be forwarded.

The cost of handling and shipping these consignments (\$260.63 for freight and postage alone) is defrayed in part from the proceeds of the sale of waste paper and tin and lead foil, and from special contributions. The gifts themselves are so valuable, partly by reason of their great usefulness, that even larger expenditure would be warranted. The realization that they are so highly appreciated by the needy recipients must be a reward to the benefactors.

Miscellany

The intelligent action of a single member of the C. V. may profit the cause our federation is engaged in promoting to the following extent:

Mr. Fred A. Gilson addressed the December meeting of St. Benedict's Men's Society of Chicago on the resolutions adopted by our Rochester convention. The interest his presentation aroused led to the request on the part of the members to be informed on the history, the present activities and the achievements of the C. V. at a future meeting. In addition, one new subscriber for our journal resulted from the speaker's effort.

Long active in the C. V. in Fort Wayne and Indiana, and frequently an attendant at conventions of our federation and at Study Courses arranged by the C. B., Mr. George J. Philipp has applied for a Life Membership in our organization.

Before coming to Fort Wayne, Mr. Philipp devoted himself to the C. V. in Brooklyn. He is one of the laymen who, together with Rt. Rev. Msgr. Charles Thiele and a group of other priests, were responsible for the local arrangements made for our conventions of 1921 and 1931, conducted in Fort Wayne.

Magazines remailed to missionaries continue to elicit from recipients acknowledgments such as this one:

"I must thank you sincerely for the copies of the *Sacred Heart Messenger* received by the last mail. We realize more and more how necessary it is to distribute Catholic literature among our people, especially of the poorer classes, such as the Colored, whose schooling is so limited because they are forced to leave their books at an early age to augment the family income. Hence the Catholic periodicals sent by you are a real help to the Mission. It is customary for our people to pass a magazine, after they have read it, on to friends, thus preparing the way for the missionary."

Because almost six months had elapsed since their convention, conducted at East Mauch Chunk in July, the president of the Pennsylvania Branch, Mr. Frank Stifter, reminds members they should consider well just what fruits their deliberations on that occasion had borne thus far.

The same communication points out that the neglect on the part of any member of a society to comply with his obligations increases the burden of every other member. It has long been observed that a comparatively small number of men and women, both in parishes and societies, do well their part, while the majority shirk the responsibilities every corporative body imposes upon those participating in the benefits organized efforts grant.

Book Notes

The prospectus of an important new work on "European Civilization, Its Origin and Development," to be published by the Oxford University Press, announces among the contributors to the first volume, "Prehistoric Man and Earliest Known Societies," two Catholic scholars. One is Fr. W. Schmidt, S.V.D., professor of ethnology, etc., in the University of Vienna and editor of *Anthropos*.

American Catholics will be glad to learn that the other is Fr. Michael J. Gruenthaner, S.J., Doctor of Sacred Scripture and Professor of Old Testament literature, a member of the faculty of St. Louis University, St. Louis.

"'European Civilization, Its Origin and Development,' has been planned and written in the belief," the announcement declares, "that there is great need of an historical presentation of Europe and of the slow rise to a position of dominating greatness of the peoples inhabiting the western extremity of the great land mass which is Asia."

Der Grosse Herder. Vol. ix, Osman to Reuchlin. Freiburg and St. Louis, B. Herder Book Company. Pr. \$9.50.

As this thoughtfully planned and carefully executed work approaches its completion it becomes more and more apparent that in the fullest sense it constitutes a mirror of the human as well as the physical world. It touches on every phase of life and throws its illuminating rays into every corner of the great universe. At every point the picture is well focused and the resulting impression is one of beautiful harmony and proportion. Not only does it furnish theoretical information on all conceivable topics but likewise it offers useful practical counsel concerning the problems with which life confronts us. It is therefore a true guide, always accessible and thoroughly reliable. This could only be accomplished because it is built on the broad foundation of the Catholic world view. The owner and user of the Grosse Herder will soon notice that between him and the great work a personal relation arises and that he looks upon it as a real friend and mentor.

By way of routine we may say of the present instalment that in wealth of informative material and profusion of apt illustrations it is not inferior to its predecessors, which in this respect have set such high standards. As usual art, science, history, biography, philosophy, religion, education and politics are represented as their turn comes in the alphabetical sequence. The applied sciences and the technical arts also receive the treatment commensurate with their importance in the life of today.

The reviewer would like to mention many items deserving special commendation, but the requirements of space limitation compel him to confine himself to the enumeration of a few striking subjects. In his bird's-eye survey he can only pick out the high spots. In history the articles on Austria, Poland and Protestantism call for laudatory comment. In theoretical and practical philosophy pedagogics, psychology, psychoanalysis, pessimism, philology, jurisprudence, relativity, and religion are of timely interest. For the understanding of present day historical development the articles on the Reich, reparations, planned economics, price and price fixing, propaganda and productive corporations are exceedingly valuable. Of practical appeal are the following subjects: parliamentarism, political parties, patents, personality, perspective, horse breeding and horse racing, plants, agricultural pests, plows, photography, mushrooms, polar exploration, public security, porcelain, postal service, the art of preaching, primitive peoples and primitive art, the proletariat, proteins, dolls and their function in education, the quantum theory, mercury and its medicinal uses, rhachitis, radio, races and racial biology, rationalization of industry,

rats, calculating machines, rice, its cultivation and food value, life-saving stations. Quite a formidable array of subjects, yet what has been enumerated is only a small portion of what the volume contains. The reader will not be disappointed.

C. BRUEHL

Hassinger, Hugo. Geographische Grundlagen d. Geschichte. Mit 8 Karten. Freiburg i. B. and St. Louis. Herder u. Co., 1931. 331 pages text, references and index. Cloth, \$3.00.

The influence of geography on history has been long recognized; even today, however, it is true that "the historical geography of the United States has been a much neglected subject," as was said by Albert Bushnell Hart, at the time (1890) Professor of History in Harvard College. "In this Series (Epochs of American History), therefore," he added, "both physical and political geography will receive special attention."¹ And Reuben Gold Thwaites, the western historian, and author of the first volume of Epochs: "The Colonies, 1492-1750", remarked in the Preface:

"As prominent among the changed conditions, the physical geography of America and its aboriginal inhabitants receive somewhat extended treatment; and it is sought to explain the important effect these had upon the character of the settlers and the development of the country."²)

Unfortunately, the opinion expressed by these scholars did not give to the study of historical geography in our country the impetus needed to create widespread interest in so important a subject. It would therefore seem strange to not a few Americans, were they told that the second volume of the "History of Leading Nations", published by Herder and Company, of Freiburg, Germany, is devoted to the "Geographical Foundations of History." And Professor Hassinger has written an exceedingly valuable and fascinating book, an investigation of the influence the geographical spaces exert on political and economic events, and likewise on civilization. In fact, the author declares, he had accepted the publishers' invitation to contribute this volume to their Universal History, because it agreed so well with his interest "in the problems of the relationship of terrestrial space to the development of civilization and national life."

We can do little more than recommend this valuable volume to students of history and geography, and express the hope that it may find its way into many public and institutional libraries. In order that it may stimulate the study of political geography which, in spite of some excellent efforts by individual scholars, is with us still "a much neglected subject." We have, in our country, no such widespread interest in the subject as that created by German geographers engaged in promoting what is called "Geo-Politik."

F. P. K.

1) Editor's Preface, p. IV., Vol. I., N. Y. 1890.

2) Loc. cit., p. VII.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; Rt. Rev. Msgr. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die berufsständische Idee in Vergangenheit und Gegenwart.

III.

Die ersten Kämpfer für die berufsständische Ordnung entstanden eigentlich schon mit der Auflösung der mittelalterlichen Berufsstände, der "Zünfte". Die Jesuitenpatres St. Petrus Canisius († 1597), Georg Scherer († 1605), Martin Becanus († 1624) und Adam Contzen († 1635) treten gegen den Frühkapitalismus auf und verteidigen die alte Ordnung. Doch erst mit Beginn der Bewegung, die wir als "Romantik" zu bezeichnen pflegen und die um das Jahr 1800 herum einsetzt, erfährt die berufsständische Idee einen neuen Auftrieb. Die "Romantik" spielt auch in der Literaturgeschichte eine grosse Rolle. Eine Reihe bedeutender deutscher Dichter gehörte ihr an, sie hatte ihre Anhänger auch in England, Frankreich und Italien (auch Nordamerika hat in E. A. Poe einen romantischen Dichter!), aber sie spielte eine ebenso grosse Rolle auf dem Gebiete der Sozialwissenschaft.

Die berufsständische Idee der Romantiker knüpfte an die vorhandenen feudal-ständischen Einrichtungen (von denen wir bereits gesprochen haben) an, suchte sie jedoch weiter fortzubilden. Im Gegensatz zur "atomistischen" Gesellschaft — wie man es nannte — sollte die "organische" Gesellschaft treten. Die Romantiker waren scharfe Gegner der französischen Revolution und ihrer politischen Einrichtungen. Deshalb vertraten sie neben dem Gedanken der Wiederbelebung der Berufsstände noch die Idee einer starken und festen Staatsgewalt, die sie in der Monarchie verkörpert sahen. Der Aufbau der Stände würde nach ihrer Meinung am besten dadurch gesichert sein, wenn die Stände von der Krone gleichmässig überdacht würden. Man muss sich aber vor Augen halten, dass eben damals die Monarchie eine fast selbstverständliche Staatsform in Europa war. Damit hängt es auch zusammen, dass die Romantiker den Parlamentarismus

(also die Einrichtung einer Volksvertretung in Form eines Parlamentes) ablehnen. Sie suchen eine ganz neue, andere Art der Volksvertretung zu begründen. Denn den absoluten Herrscher wollen auch sie nicht. Besondere Vorliebe haben die Romantiker auch für den Bauernstand, dem sie grosse Bedeutung bei ihrem Staatsaufbau zumessen.

Zu diesen romantischen Sozialwissenschaftlern gehören u. a. der auch als Dichter und Kritiker bekannte Friedrich von Schlegel (geb. 1772 zu Hannover, gest. 1829 als österreichischer Diplomat), der einen berufsständlich aufgebauten Staat forderte, der aus den Ständen der Landbauern, der Künstler, der Geistlichen, des Adels, der Gewerks- und der Kaufleute zusammengesetzt sein sollte. Für Schlegel gab es nur eine ungebrochene Fortentwicklung des geschichtlich Gewordenen. Deshalb ist er der schärfste Gegner jeder Art von Revolution. Desgleichen tritt Franz von Baader (1765-1841) für einen solchen berufsständischen Aufbau ein, wenngleich er kein geschlossenes System der Nationalökonomie hinterlässt, sondern seine Werke vor allem der Staatswissenschaft und der Bekämpfung der Revolution widmet. In gleicher Weise tritt uns die Idee des Berufsstandes bei einem anderen romantischen Staatsrechtslehrer, Karl Ludwig Haller (1768-1854) entgegen, der die Ansicht vertritt, dass jeder Mensch zugleich König und Diener sein müsse: das heisst Führer und Untertan einer kleinen Gemeinschaft. So ist etwa der Familienvater "König" im Kreise der Familie, aber "Diener" dem Stande oder dem Staate gegenüber.

Der grösste Soziologe dieser "romantischen Richtung" ist aber Adam Heinrich Müller (geb. 1779 in Berlin, 1805 tritt er in Wien zum katholischen Glauben über, 1813 wird er österreichischer Landeskommissär für Tirol, 1816 österreichischer Konsul in Leipzig, 1827 Hofrat in der Wiener Staatskanzlei. Er starb 1829 und liegt auf dem sogenannten "Romantikerfriedhof" in Maria-Enzersdorf bei Wien im Kreise von Gesinnungsfreunden begraben). Seine Hauptwerke sind die "Elemente der Staatskunst" (1809), "Die heutige Wissenschaft der Nationalökonomie kurz und fasslich dargestellt" (1816), "Von der Notwendigkeit einer theologischen Grundlage der gesamten Staatswissenschaften und der Staatswirtschaft insbesondere" (1819). A. H. Müller ist ein grosser Verehrer des englischen Staatsmannes Edmund Burke (1729-1797), des grossen Bekämpfers der französischen Revolution. Die Ansichten Müllers sind vom "organischen" Gedanken getragen. Er kennt keine Humanitätsideale, wie sie von der Aufklärung vertreten werden. Für ihn gibt es nur eine Weltidee: den christlichen Glauben. Dieser allein ist imstande, die Völker zu einigen. Der Staat selbst muss sich nach ihm in Stände gliedern. „Das Wesen des Organischen ist,“ —

sagt er — „dass es bis ins Unendliche organisiert ist, aus Organen besteht: so der Staat bis ins Unendliche aus Staaten.“ Er spricht von vier Ständen: dem Wehrstand (Adel und Grundbesitz), dem Lehrstand (Geistlichkeit, Wissenschaft und Schule), dem Verkehrsstand (Kaufleute und Handel) und dem Bürgerstand (Handwerk, Industrie, städtische Betriebe). Sie sollen die Träger der neuen Gesellschaft sein. Sie sollen Selbstverwaltung und Eigenständigkeit im Rahmen des Staates besitzen. Das Grundeigentum ist nach ihm nicht unbeschränkt, sondern mit der Erfüllung bestimmter Pflichten für die Gesellschaft verbunden (also eine Art „Lehen“ im mittelalterlichen Sinne). Scharf wendet er sich gegen die herrschende liberale Wirtschaftsauffassung und ist auch ein Gegner der Gewerbefreiheit, die durch das Recht der Stände beschränkt werden soll. Er hat mit seinen Ansichten lange auf spätere Theoretiker nachgewirkt, so vor allem auf Friedrich List (1789-1846), den Vorkämpfer des deutschen Zollvereins. Dagegen wurde er später vergessen und erst in unserem Jahrhundert für die Wissenschaft wieder entdeckt.

In Oesterreich fanden die berufsständischen Bestrebungen in den folgenden Jahrzehnten im österreichischen Konservatismus eine gewisse Fortsetzung: so vor allem in Karl Ernst Jarcke († 1854), der gegen eine „bloss mechanische Restauration“ der alten drei privilegierten Stände (Adel, Geistlichkeit, Stadtbürgertum) auftrat und Eingliederung des „vierten Standes“ (der Arbeiterschaft) in die berufsständische Gesellschaft in neuen Formen verlangte. Ferner Georg Philips († 1872), der in vielen rechtsgeschichtlichen Schriften den Stand des Staates behandelte, und der Freiherr Karl Ernst von Moy de Sons († 1867), der in seinem „Archiv für katholisches Kirchenrecht“ gleichfalls in diesem Sinne wirkte. Desgleichen sah der deutsche Volkswirtschaftler Johann Heinrich von Thünen (1783 in Oldenburg geboren, 1850 auf dem Gute Tellow bei Rostock gestorben) den inneren Zusammenhang zwischen dem Arbeitnehmer und dem Arbeitgeber, wenn er meint, „dass Arbeiter und Kapitalisten an der Steigerung der Produktion ein gemeinschaftliches Interesse haben.“ Für berufsständische Ideen trat auch der spätere Abgeordnete des Deutschen Reichstages Franz Josef von Buss (1803-1878) ein, der den Staat von unten herauf aus den kleinen Zellen von Familie, Stand und Gemeinde her aufbauen wollte. In Frankreich wurden berufsständische Ideen zuerst nur im Sinne der Wiederherstellung des vorrevolutionären Zustandes vertreten. In diesem Sinne wirkten vor allem Joseph de Maistre († 1821), der das berühmt gewordene Buch „Du pape“ (= Vom Papst) schrieb und Louis de Bonald († 1840). Die heutige Auffassung der berufsständischen Idee vertreten aber schon die Mitglieder der sogenannten „korporativen

Schule“ (die Catholiques sociaux). Hier wird der Ausdruck „korporativ“ im Sinne des deutschen Wortes „berufsständisch“ gebraucht, wie dies auch ja in Italien und anderen Ländern der Fall ist. „Korporationen“ sind demgemäss das, was wir im Deutschen unter Berufsständen verstehen. Die französische korporative Richtung besass als besondere Eigenart das Bekenntnis zum Königtum. Frankreich sollte von oben bis unten familiengemäss und berufsständisch gegliedert werden: an der Spitze des Staates habe der rechtmässige König zu stehen, die kleinwirtschaftlichen Betriebe seien gegenüber den Grossbetrieben zu bevorzugen. Der Begründer dieser Richtung war der Industrielle Maurice Maignen, der 1852 Lehrlings- und 1855 Gesellenvereine gründete, um dadurch die Wiederverkehr der „Zünfte“ vorzubereiten. Ihm zur Seite traten die beiden französischen Offiziere, der Marquis René de la Tour-Du-Pin (1834-1924) und der Graf Albert de Mun († 1914), welche eine grosse soziale Bewegung unter den Katholiken Frankreichs ins Leben riefen. Ihr Hauptorgan wurde seit 1876 die Monatsschrift „L'Association Catholique“. 1896 trat dann Charles Benoist mit dem Vorschlag hervor, ständische Einrichtungen einzuführen.

DR. E. GOERLICH, Wien

Es geht um die Familie!

Ein so hervorragender Gelehrter, wie Univ.-Prof. P. Wilh. Schmidt, Wien, nennt den österreichischen Verband Familienschutz „das Werkzeug und die Waffe, mit welchen die Familie in Oesterreich sich ihre volle Geltung und Anerkennung in Volk, Staat und Familie zurückerobern soll.“ Er müsse die grosse machtvolle Front werden, in der alle Freunde und Eiferer der katholischen Ehe- und Familienideale in allen Teilen Oesterreichs sich fest zusammenschliessen, „auf dass sie alle Missachtung und Verkennung der Familie in der ganzen Öffentlichkeit in die verdienten Schranken zurückweisen, alle Hindernisse gesellschaftlicher, biologischer und sonstiger Natur, die noch entgegenstehen, beseitigen und im Leben der Mitglieder und des ganzen Volkes die Familie wieder zu jener Blüte und Kraft, jenem Glück und Frieden zurückführen, durch die sie die Quelle alles Glückes und aller Kraft auch für das ganze Volk und den gesamten Staat wird.“

Dieses Programm sollte jeder katholische Verein unseres Landes sich zu eigen machen. Es geht um die Familie, darüber dürfen wir uns nicht länger täuschen, und zwar nicht erst seit gestern. Der Angriff auf die Familie begann bereits im 18. Jahrhundert. Es ist geradezu charakteristisch für den Geist der Neuerer, dass Jean Jacques Rousseau seine Kinder ins

Findelhaus brachte. Nun dehnen die russischen Kommunisten das Werk der Zerstörung der Familie fast bis an die Grenzen des Möglichen aus. Dazwischen liegen die Angriffe des Liberalismus auf diese Grundzelle der Gesellschaft.

Der alte W. H. Riehl sagt einmal, dass alle Revolutionen sich am Walde vergreifen durch willkürliche Zerstörungen der Bestände; ohne Uebertreibung darf man behaupten, jede Revolution neuerer und neuester Zeit versündigt sich mit an erster Stelle an der Familie.

Aus Central-Verein und Central-Stelle.

Ist Eigentum "Diebstahl"?

Eigentum ist nie Diebstahl — gar nie. —

Was einer durch Arbeit irgendwelcher Art, durch Zuwachs oder Erbfolge sich erworben hat, darauf hat er ein natürliches und heiliges Anrecht, das ihm niemand streitig machen kann und darf.

Und doch setzt die katholische Kirche dem Eigentum bestimmte Grenzen; gerade darin erweist sie sich als die wahrhaft soziale Kirche, welche die Rechte aller wahrt. Sie setzt als Wächter über dieses ihr soziale Gesetz vom Eigentum nicht einen äusseren Richter, sondern einen inneren: das persönliche Gewissen.

Der heilige Thomas sagt: Was einer über den notwendigen Lebensunterhalt besitzt, gehört aus Naturrecht den Armen (II II 66,7). Unter "notwendigen Lebensunterhalt" versteht er nicht ein Gleichmass für alle, sondern eine berechnete standesgemässe und individuelle Unterscheidung einzelner Bedürfnisse, den Bedarf für sich selbst und die Angehörigen. Und weiterhin neben der vernünftigen Sorge für die Gegenwart auch eine pflichtgemässe und vernünftige Sorge für die Zukunft. Was darüber ist (superabundanter) das gehört den Armen. Thomas ruft dabei den heiligen Ambrosius an, der in seiner 64. Zeitpredigt sich an die wendet, welche mehr haben als sie brauchen (superabundanter): „Es ist das Brot der Hungernden, das du einbehältst! Es ist das Kleid der Nackten, das du in deinem Kasten einschliessest! Das Geld, das du in der Erde (in der Bank deponiert) vergräbst, ist berufen, denen im Elend Erlösung und Erquickung von ihrem Jammer zu bringen." Somit ist das Festhalten dessen, was wir nicht brauchen, ein Festhalten fremden Eigentums, und somit Raub, oder um eine ganze scharfe Formulierung zu gebrauchen: Diebstahl. — Das in gewerblichen und industriellen Unternehmungen investierte Privatkapital kann davon nicht betroffen werden, da es gebunden ist, zur sozialen Arbeitsbeschaffung für viele dient, und somit immer mehr unpersönlichen Charakter annimmt. — Solche Lehre hat aber mit dem sogenannten "Sozialismus und Kommunismus" gar nichts

gemein. Sie anerkennt das Eigentum, sogar ein "wohlhabendes" Eigentum nach dem Stand des Einzelnen, spricht aber auch ganz klar die soziale Gewissenspflicht aus, welche die Sozialisten und Kommunisten immer nur von anderen fordern, nie aber von sich selbst!

Das, was Ambrosius und Thomas fordern, ist nichts anderes als die Erläuterung des grossen Gebotes Jesu Christi von der Selbstliebe und von der Nächstenliebe: Anerkennung des Eigentums und Begrenzung desselben um des Nächsten willen.

Scharfe Formulierungen tun in unseren matten Zeiten sehr not; denn die Eigenliebe und die Rücksicht auf solche, die sich selbst sehr lieb haben, verleitet zu gerne dazu, solch klare Grundsätze etwas zu verdunkeln und zu verwässern. Es wäre sehr bedauerlich, wenn solch klare soziale Forderungen als sozialistische Gedankengänge und als Anerkennung der sozialistischen Gesellschaftslehre aufgefasst würden. Das heisst der katholischen Kirche alle soziale Zielklarheit und Rückgratfestigkeit aberkennen — etwas, was uns gerade von den Massen so oft vorgeworfen wird. — Was wir aussprechen, sind katholische Forderungen und Formulierungen. Wir müssen diese Grundsätze und Forderungen ganz laut sagen und recht oft sagen, und noch bestimmter tun, damit die Menschen, besonders die grosse Masse, wieder daran glauben, dass die Kirche wirklich die Liebe sei. Sie wissen es nicht mehr überall.

Caritasdirektor Nar

Nicht erst durch den Weltkrieg verdrängt.

Für unsere Behauptung, die deutsche Sprache sei in unserem Lande nicht erst durch den Weltkrieg zum Absterben verurteilt worden, entdeckten wir nun einen neuen Beweis im ersten Jahrgang des "Leo-Haus Blatts". In dessen Juliheft, 1902, setzt sich der Herausgeber, Rev. U. C. Nageleisen, mit gewissen, und wie es scheint zahlreichen Abnehmern der Zeitschrift auseinander, die ihre Unzufriedenheit darüber erklärt hatten, „dass das Leo-Haus Blatt nur in der deutschen Sprache herausgegeben wird."

„Briefliche Mitteilungen kommen uns zu," lesen wir weiter, „dass bald da, bald dort, das Leo-Haus Blatt nicht verbreitet werden kann wegen Mangel an Kenntnis der deutschen Sprache in einer deutschen Gemeinde, sogar dort, wo katholische deutsche Schulen gegründet und unterhalten werden." Der in Amerika geborene Schreiber drückt sodann sein Befremden darüber aus, dass solche Klage gegen das Leo-Haus Blatt gerichtet werde, während "junge Herren und Damen deutscher Abkunft mit Vorliebe die deutschen katholischen Zeitschriften" lesen. Die kleine Abhandlung schliesst mit der Aufmunterung: „Verbreitet also zuerst nur getrost das Leo-Haus Blatt. Lasset Alte und Junge das Lob ihrer Landsleute in ihrer Muttersprache lesen und auch bestrebt sein, unter Kameraden das Werk noch mehr zu verbreiten."

Diese wohlgemeinten Worte vermögen die anfangs erwähnten Klagen über die ausschliess-

liche Verwendung der deutschen Sprache im "Leo-Haus Blatt" wohl zu verschleiern, nicht aber aus der Welt zu schaffen.

Dem Andenken eines Deutsch-Amerikaners.

Bei der Leichenfeier für den verstorbenen, so hervorragenden Publizisten und Schriftsteller Arthur Preuss, widmete der als Soziologe und Anthropologe bekannte P. Albert Muntsch, S. J., dem Verbliebenen einen von grosser Anerkennung für diesen zeugenden Nachruf. Obgleich Redner sich der englischen Sprache bediente, flocht er dennoch mehrmals deutsche Sätze in seinen Vortrag. Diese waren nicht nur dem Verstorbenen gewidmet, sondern jener "alten Garde", in deren Kreise Arthur Preuss in St. Louis aufgewachsen war und der auf ihn einen so nachhaltigen Einfluss ausübte. Rev. P. Muntsch erklärte:

„Als Vertreter des katholischen Deutschtums Amerikas war Arthur Preuss der würdige Nachfolger seines Vaters, Dr. Eduard Preuss, ein Ritter ohne Furcht und Tadel. Geschult hatte sich Arthur Preuss an den grossen Geistern der katholischen Wissenschaft und in zäher Ausdauer hat er vierzig Jahre hindurch die Grundwahrheiten des katholischen Glaubens und der katholischen Weltanschauung verteidigt. Als Muster haben ihm die hervorragendsten Vertreter der Theologie und der deutschen Geschichtswissenschaft gedient; er hat sich an ihnen gebildet.

„Die Werke eines Meyer und Koch auf dem Gebiete der katholischen Moral, wie die eines Cathrein und Pesch über Sozialismus und soziale Frage, waren ihm so geläufig wie die Schriften eines Johannes Janssen und Pastor, eines Hefele und Hergenroether auf dem Gebiete der Geschichte. Dasselbe gilt von den grossen Apologien Hettingers, Albert Maria Weiss' und Schanz.

„An erster Stelle galt die Liebe des Verstorbenen der katholischen Kirche, sodann seiner Familie. Seiner Pflichten ihr gegenüber war er sich stets bewusst. Seinen Kindern gewährte er das stete Beispiel eines vortrefflichen Bürgers, eines Laienapostels, vor allem aber eines Christen, der aus dem irdischen Elend seinen Weg finden soll zu Gott, unserm Schöpfer, und zu Christus, unserm Erlöser!“

“Kath. Wochenblatt” 75 Jahre alt.

Die Geschichte der deutschen Presse in Amerika ist die eines stillen Kampfes mit Enttäuschungen, Entbehrungen und häufig drohendem Untergang. Nur wenige deutsche Zeitungen in unserem Lande haben wirklich geblüht, und dies meistens nur auf kurze Zeit.

Wenn daher eine Zeitung, wie nun das “Kath. Wochenblatt” zu Chicago, auf 75 Kampffahre zurückzublicken und dieses Ereignis mit einer Festaussgabe zu feiern vermag, so steht man vor einer Tatsache, die einem Wunder nicht so ganz unähnlich ist. Jeder Eingeweihte weiss, dass es dieser Zeitschrift nur deshalb möglich gewesen sein kann, ihr Dasein so lange auszuzeichnen, weil sich während der 75 Jahre ihres Bestehens stets Männer gefunden haben, die Willens waren Opfer zu bringen, damit das Wochenblatt am Leben bleiben konnte.

An die 70 Jahre war die Zeitung in den Händen der Familie Brandecker; ihr Gründer, Franz Xaver, der ältere, war vorher Schriftleiter des “Warheitsfreunds” zu Cincinnati gewesen, von wo er nach Chicago übersiedelte, in der Absicht in der rasch heranwachsenden Stadt eine katholische Zeitung zu gründen. Vor fünf Jahren erwarb Hr. Valentin J. Peter, Zeitungsverleger von Omaha, Nebraska, das Blatt, während die Redaktion von Hrn. Hans Dextl, Generalsekretär der Kolping Society of America, geführt wird.

Aus unserer Missionspost.

Es ist nicht so sehr die eigne Not, die gegenwärtig unsere Missionare so manches Mal verzagen lässt, sondern die trostlose Lage so vieler armen und elenden Menschen, mit denen sie in Berührung treten. Aus Umtata in Süd-Afrika schreibt uns der hochwst. Apostol. Präfekt A. Hanisch:

„Komme soeben von unsern katol. Aussätzigen zurück, wo ich nahezu eine Woche verbrachte. Diese armen, unglücklichen Leute müssen einem schon recht dauern. Sie freuen sich immer so sehr, wenn ein Priester zu ihnen kommt und sie in unsrer hl. Religion unterrichtet. Mit spannender Aufmerksamkeit hören sie zu, wenn sie von einem besseren Jenseits hören, wo es keinen Aussatz mehr gibt. Ungefähr 800 Aussätzige wohnen an diesem einsamen Platze, der Emjenyana heisst. Sobald es uns mal möglich ist, wollen wir dort eine Kirche bauen.“

Wie oft schliessen die an uns gerichteten Schreiben der Missionare auf dieselbe Note: „Sobald es möglich sein wird, wollen wir...“! Darf man sich da wundern, dass das gleiche Schreiben die armselige Lage der Missionen mit dem Aufwand, der selbst heute noch allerwärts getrieben wird, vergleicht? Der hochwst. Präfekt Hanisch bemerkt:

„Das hl. Weihnachtsfest ist bald vor der Tür. Fröhliche Menschen denken wohl auch schon daran, was ihnen das Christkind bringen wird. Wer wird wohl an den Missionär im fernen Heidenlande denken, der den hl. Abend oft einsam, fern von seiner Heimat, in einer armseligen Hütte verbringen muss? Wird überhaupt jemand an uns denken? Die Menschen haben wohl Mittel für alle Arten von Sport und dumme, einfältige Dinge, aber für die Ausbreitung des Gottesreiches keinen Sinn.“

Man wird diesen Missionsobern nicht der Uebertreibung zeihen angesichts der Menschenmassen, die im nun verflossenen Herbste in unserem Lande sich an den grossen Fussballspielen beteiligten. Obgleich kaum ein anderer Staat in den letzten Jahren so schwer gelitten hat unter Uberschwemmungen, wiederholten Missernten und der Wirtschaftskrise, wie Arkansas, war in Little Rock am 12. u. 13. Oktober in den Gasthöfen auch nicht ein Zimmer zu erlangen, so gross war der Zustrom von Auswärtigen, die gekommen waren, sich an dem Fussballspiel zwischen den Riegen der Universität Arkansas und der Universität Oklahomas zu beteiligen. Ein Zirkus tat das übrige, die schaulustige Menge zu vermehren. Aehnliche Beobachtungen vermochte man allerwärts zu machen. Und “anderwo hungern sie!”

Miszellen.

Im Mai des gegenwärtigen Jahres wird der C. V. das eiserne Jubiläum seiner Gründung begehen. Daran erinnerte sich der hochwst. Hr. Bischof Klemann, O.S.F.S., Apostol. Vikar von Gr.-Namaqualand, Südwest-Afrika, als er seinen an uns gerichteten Segenswünschen für Weihnachten und Neujahr einen Glückwunsch für das erwähnte Ereignis hinzufügte.

Zu Weihnachten erschien nun der von vielen sehnlich erwartete Wanderer-Kalender, und zwar zum vierunddreissigsten Male. Dessen Inhalt ist ebenso reichhaltig wie der seiner Vorgänger; das gleiche gilt vom Bilderschmuck. Den Schluss bildet, wie üblich, die Jahresrundschau, deren Verfasser, Hr. Joseph Matt, Schriftleiter des "Wanderer", die Weltgeschehnisse während der verflossenen zwölf Monate den Lesern in anschaulicher Weise vorführt.

Man muss so oft die Klage vernehmen, das Deutsche werde in Kirche und Schule allzusehr vernachlässigt. Man pflege die Sprache in der Familie und mit ihr zugleich die Traditionen unserer Väter, und dazu gehört der deutsche Volkskalender.

Zu den vielen wertvollen Gaben, die unsere Bibliothek dem hochw. Msgr. Rothensteiner verdankt, gesellt sich nun das von dem verstorbenen Hagiographen Holweck im April 1877 im Seminar zu St. Francis angelegte Tagebuch, wo es von ihm bis zum 4. November des gleichen Jahres fortgeführt wurde. Das Manuskript besteht aus 130 engbeschriebenen Blättern in Quartformat. Dem Tagebuch vorgesetzt sind eine Stelle aus Schiller's "Spaziergang" und, für Msgr. Holweck sehr charakteristisch, ein Vers aus Calderons "Der grosse Prinz von Fez".

Diese Aufzeichnungen besitzen nicht nur biographischen Wert; die vielen eingestreuten Bemerkungen über die Eindrücke, die Amerika auf den jungen Theologen machte, über Erlebnisse dieser und jener Art, gewähren Einblicke in Zustände und Verhältnisse, Stimmungen und Meinungen, die dem Historiker einerseits und dem Psychologen andererseits auskunftreich erscheinen werden. Dieses Tagebuch ist umso wertvoller für uns, weil unsere Bibliothek bereits drei autobiographische Manuskripte des Prälaten Holweck besitzt.

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